

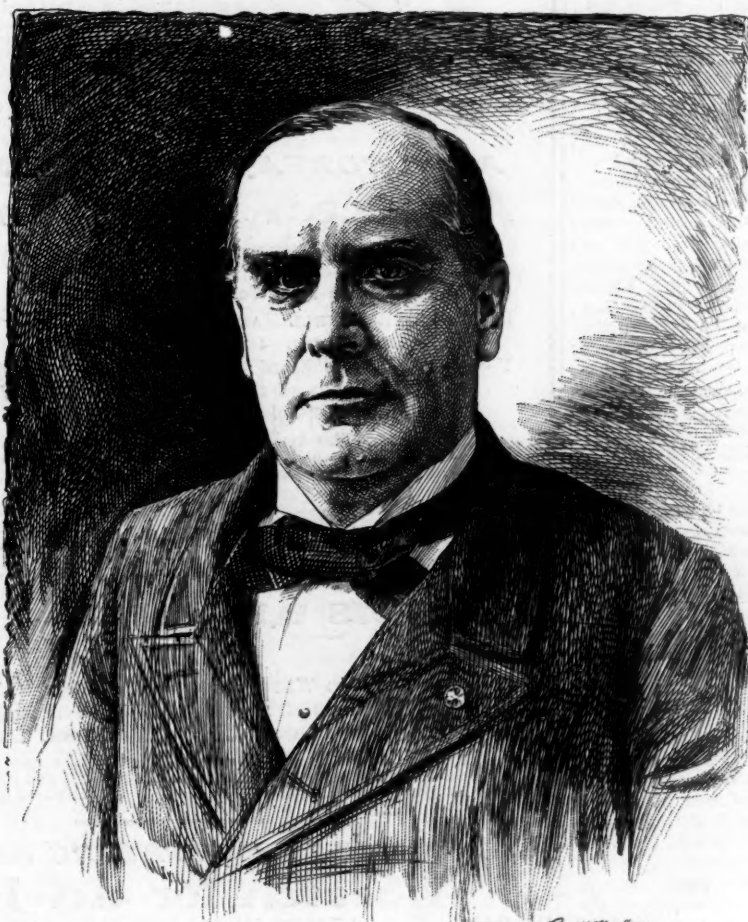
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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXVI

21 September 1901

Number 38



WILLIAM MCKINLEY, Jan. 29, 1843—Sept. 14, 1901

"So he passed over, and all the trumpets sounded for him on the other side."

There entertain him all the saints above
In solemn troops and sweet society;

They sing, and singing in their glory move
And wipe away the tears from every eye.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Sept. 29-Oct. 5. Missions: Growth of the Kingdom. Ps. 72.

This optimistic picture of what is to be when the kingdom of this world shall have become thoroughly Christ's is cheering reading at a time when one of the American Board's beloved missionaries is in the hands of brigands, when affairs in China are still in an unsettled condition, when the forces of evil in their most malignant form have laid low the President of this great nation, when in one way and another the kingdom of God seems to be arrested or retarded through lack of workers or of means. But be our faith that of the psalmist and that of the great apostle, who, though he saw many adversaries, believed that there was always an open door for the gospel, and that in the end Christ would deliver up a complete and glorious kingdom to the Father.

For optimism is certainly justified, not alone by the promise of the Scripture and the compelling power that inheres in truth, but by the degree of progress attending our missionary efforts in many lands, and by the harvest already garnered. The Christian religion is in the world to stay, and the future triumphs, not alone in India and the lands of the sea, not alone in Mexico and Oklahoma, but in the kingdoms of business, politics and society, are certain.

Having said all this, shall we loll back in our comfortable pews and conclude that God's work will take care of itself? Cowardly and fatal attitude, indeed, and one that betrays the languor of our own Christian life. As Robert E. Speer says in his last little book on foreign missions: "Reading about missions is not reading of any incidental or secondary enterprise. It is the chief business of the church." I sometimes wish we could do away with the distinction between interest in missions as a distinct department of Christian life, and Christian living itself. Too many of us are just a trifle bored when the subject of missions is mentioned. We admit that we ought to be interested, but other things absorb our time and energy. It is not, however, an optional matter, provided we want to remain loyal to our Saviour, but one to be considered in the light of our personal relation to him.

What, then, can be done to overcome the apathy? I suggest three methods. First, read about the extension of the kingdom of God in the world, and read even if at first the material does not interest you, as a mere discipline of mind and heart. There never was a time when missionary literature was presented in a better and more attractive form. During the last ten years a large number of readable volumes have appeared, such as Mott's *Strategic Points in the World's Conquests* and Beech's *Dawn on the Hills of Tang*. In the second place, observe. Have an Endeavor meeting now and then devoted solely to the fruits of observation. Let each participant tell what he or she had seen in the past month that indicates religious growth in the kingdom of God. Thus eyes unaccustomed to see will be opened. In the third place, take hold somewhere in the aggressive work of the kingdom of God. The opportunities will be plentiful if the spirit is willing. As the colonel said to the soldier who came up after the regiment had gone to the assault, "Go in anywhere, there is splendid fighting all along the line."

The kingdom of God will thus grow in our hearts, and because it is finding ever a larger place in our interests and affections, we shall feel the thrill and inspiration of the world wide conquests which are to signalize the Christianity of this twentieth century.

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GREAT TRAIN UNDER NEW NAME.—New York, Sept. 4.—When the Southern Railway announces its winter schedule, its widely known and popular Florida train service between New York and St. Augustine, its famous New York and Florida limited will have a new name. It will be called the Southern Palm Limited, and in spite of the elegance, luxury and comfort afforded heretofore, it will be demonstrated that the limit was not reached. The Pullman Company is building entirely new equipment for the train, the perfection of which in completeness of appointment and beauty, it is promised, will surpass anything that has ever been attempted in passenger car construction.

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and Christian World

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THE CONGREGATIONALIST

Saturday
21 September 1901

and Christian World

Volume LXXXVI
Number 38

The Duty of the Hour

The death of the President summons every citizen to a sacred duty. It is to give to the Government, with its new Chief Executive, prompt and hearty support. Every one by his spirit and by definite act and word may fulfill this duty.

In an address before the Catholic summer school at Cliff Haven, N. Y., President McKinley said: "Whatever the Government of the United States has been able to accomplish has been because the hearts of the people have been with the Government of the United States. Our patriotism is neither sectional nor sectarian. We may differ in our political and religious beliefs, but we are united for our country. Loyalty to the Government is our national creed."

With such a faith Mr. McKinley has won the confidence of the American people as a whole as no other president during his lifetime ever has done. Under his benign leadership prejudices have melted away, sectional divisions have disappeared, the North and South have become united, the people have become one in mutual confidence. This unity has been accomplished during a period when new problems of great national and international importance have pressed for decision, and when diverse policies have been urged by passionate partisan advocates. It has been accomplished in the face of harsh, unreasonable criticism of his plans, misrepresentation of his motives, efforts to array class against class, and to make the President appear as the tool of rich, ambitious and selfish men.

Mr. McKinley's statesmanship has also won for this country the respect and confidence of other nations to a degree never before known. He has gathered about him honorable associates fitted by training and ability to solve great problems of government. He led our nation to victory in war, not only by prowess and skill, but in the spirit of peace. His purpose has been nobly maintained in the sight of

all men to guide the nation to do the highest service to the peoples who, temporarily or permanently, have become dependent upon it. This purpose will appear more clearly now that he has left us, but he ever sought to make it plain. He expressed his ambition as President when he said, "There must be a constant movement toward a higher and nobler civilization, a civilization that shall make its conquests without resort to war and achieve its greatest victories pursuing the arts of peace."

The sincerity of Mr. McKinley's purpose has been attested by a humble, consistent Christian life, crowned by his dying for the nation with expressions of faith and love coming spontaneously from his lips in the supreme crisis of his sacrifice, like those of his confessed Lord and Saviour.

The plain duty to which every one is summoned in this hour of the nation's trial is to maintain in himself this confidence in the Government which President McKinley has so nobly and wisely fostered and to promote it in others. Every right-minded citizen will give loyal support to the new President. Mr. Roosevelt is the youngest man to enter this high office, but he is by no means inexperienced or untested. He has filled successfully city, state and Federal official positions of great responsibility, both civil and military, and every one of them honorably, ably, and with unqualified devotion to the public welfare. He is a man of exuberant vitality, physical and mental. He has shown his bravery in war, his wisdom in administering government in peace, his sturdy integrity and Christian character. The office which brings him into the presidential chair he did not seek, it was thrust on him against his will. He has shown himself worthy to follow in Mr. McKinley's footsteps. His first official utterance was the expected one that he will endeavor to continue absolutely unbroken the wise policy of his predecessor.

Not for his sake only, but for the sake of the nation, every citizen should be loyal to the new President. Let criticism, when it must be made, be fair and kind, and let its form of expression honor the high office he fills. Let his associates have the credit they deserve as men serving their fellowmen with the highest aims. Let American citizens frown down disrespect for the nation's chosen leaders as disrespect to the nation itself. From the deathbed of a great lover of his country, giving up his life for it, we have a fresh summons to serve it nobly.

Help the new President.

A PRAYER IN TIME OF NATIONAL BEREAVEMENT

Almighty God, thou Friend and Comforter of mankind, who doest all things well and dost not willingly afflict thy children, out of the depths of our sorrow and need we cry to thee. East and West, North and South are weeping and lamentation. Help us in the midst of our distress to say, thy will, not ours, be done. We thank thee for the pure life and triumphant death of thy servant our President. May the memory of his gentleness and strength, of his patience and fortitude abide in this land as inspiration to noble living. Let not his blood have been poured out in vain. Chastened by our affliction, may we turn in penitence to thee, the God of our fathers. Deliver us from bondage to low ideals, from the feverish pursuit of material gain, from the love of pleasure more than the love of God. Come near to us in mercy as well as in judgment and establish thy laws in our hearts so that henceforth we may be a people through whom thine own blessed purposes for the race shall be accomplished through Christ Jesus our Lord. Amen.

Event and Comment

An Unparalleled Sunday

In the memory of many living there has never been a Sunday like the last. Merciful indeed was the ordering of events whereby the day of the Lord, with its memories and associations, intervened between the death of President McKinley and the final commitment of his body to the earth. For during the hallowed hours of last Sunday the overburdened heart of this nation poured forth its sorrow at multitudes of public and private altars. It was a time when the prayer, "Send us help from the sanctuary," was heard and answered. Men came out of the Lord's house quieter, more trustful and more resigned. The note of revenge, struck too often in the pulpit on the preceding Sunday, had died away. It was as if the wounded President's own attitude toward his assassin had been, in a measure, communicated to the people. Never was the essential Christian character of our country better evidenced than in the throng of worshipers last Sunday and in the words of consolation, interpretation and incitement to better living that fell from the lips of ministers of God. The essential unity of Christendom, too, was made manifest. No Methodist church thought of claiming Mr. McKinley as belonging specially to its fellowship, while the tributes from every branch of the Protestant communion and from the Roman Catholic churches, almost without exception, showed that in the presence of the elemental realities of life and death men of varying religious classifications are one.

The Kingdom of God Has Come Nigh

Surely the effects of this calamity upon our national life will prove to be not unlike those that follow a widespread revival of religion. Sometimes it takes an event like this to shock a people out of its materialism, to prove through one such approach to the kingdom of God that he waits to be recognized in all the experiences of life, that he and not Mammon is to be worshiped and served. Who could have foreseen a fortnight ago the changed national mood? A deeper sense of the mystery that surrounds these earthly years, a more tender feeling towards sorrow and suffering the world over, a profounder realization of our transgressions, personal and corporate, a keener susceptibility to the thought of God and his vast purposes for mankind—are not all these things signs that the kingdom has come nigh unto us and that we should, from this time forth, seek it with all our hearts, and serve it with our utmost strength?

Cut the Taproot of Anarchy

Yes, by all means devise repressive measures against anarchists, but why not seek to change their dispositions before they become enemies of society? Suppose that in his boyhood the wretch who shot the President had been brought under the influence of Dr. Schauffer's mission in Cleveland, or had felt the touch of the excellent mission

work in behalf of the Poles in Detroit, both of which are referred to elsewhere in this issue. Something might have taken place in this now universally execrated man similar to that process which has already made law-abiding and useful citizens out of Poles, Bohemians and Slovaks resident among us. Out of a foul and malignant heart came the impulse to betray and murder the nation's head. There has never been any permanent cure for any desperately wicked human heart other than the grace of God revealed in Jesus Christ. We must go straight to the fountain head of villainess, and every wise attempt to stamp out full-grown anarchism must be accompanied by efforts to prevent the seed finding its first root.

A Fresh Summons to Save This Land

Perhaps our public men will come to see now, if they never have realized before, the importance of home missionary endeavor, particularly in that section of the great cities where the least desirable elements among our foreign immigrants are found. Perhaps the enterprise of Christianizing this land will assume in the eyes of all people a greater significance and importance, now that we have had the terrible object lesson of what an irreligious man and one opposed to all religions can accomplish. It is often remarked at anniversaries of Home Missionary Societies that Christianity is essential to the perpetuation of the republic. But the events of the last fortnight have invested that familiar assertion with tremendous force. Many hitherto indifferent to home missions now see that in their maintenance lies the hope of the nation. It is time to press the home missionary advance, to call upon the wealth and culture and business energy of the country to stand behind the Church of Christ in its effort to make this a genuinely Christian nation.

The Death of Bishop Whipple

By the death of Bishop Whipple of Minnesota, the Protestant Episcopal Church loses one of its noblest prelates and the Christian Church in America one of its fairest products. As "an Apostle to the Indians" of the North and Northwest, he rivaled Eliot in devotion and sanctity. As administrator of a diocese which at first included 81,250 square miles of territory, he has revealed powers of a high order, the cathedral, schools and Divinity Hall at Faribault, the hospitals and philanthropic institutions scattered about the State of Minnesota proving it. Again and again has the national Government had recourse to him as arbitrator between it and the Indians, whose confidence in him was implicit. Long a trustee of the Peabody Board of Education for the South, his sagacity and patriotism have blessed the Negro as well as the red man. Better known than any other American bishop in England, he frequently has preached in Westminster Abbey and St. Paul's and shared in important deliberations of the Anglican Church as an adviser. His recent

book, *Lights and Shadows of a Long Episcopate*—since 1859—is a revealing narrative of a noble life, creditable to his church and his country.

Roman Catholic Parochial Schools

The Roman Catholic Church in this century has persistently opposed all religious teaching in the public schools except by its own members and according to its own tenets. But it has witnessed to its sincerity by making large sacrifices to teach its own children. The supervisor of the parochial schools for the archdiocese of Boston, Rev. Louis S. Walsh, reports that in the twenty-six towns and cities included are sixty-eight parish schools, with about 41,000 pupils. The expenses of the schools are paid by the people of the parishes. The maintenance of these schools by the towns and cities, at the rate of \$40 per pupil, would have required \$1,640,000 per year. In the fourteen archdioceses of the United States 448,441 pupils are reported under Catholic instruction, 361,183 being in free parochial schools. At the lowest estimate the expense of conducting these schools must amount to several millions of dollars annually, a heavy burden to be borne by a church the large majority of whose members are poor. Many Catholic laymen who contribute to the support of these schools do not patronize them. They prefer to have their children mingle with others in the public schools. They believe that the best training for a child is to come in daily contact and competition with those with whom he is to deal in after life. We believe their position is right and that of the ecclesiastics is wrong. But if any agreement can be reached concerning common principles of religion essential to the welfare of the nation, the public school most demonstrates the need of it. The supreme value of education consists in establishing intelligent habits of right conduct in the pupils, with the highest motives to maintain it. We are not without hope that common ground may yet be found on which the people generally may stand in advocating the teaching of religion in the public schools.

The New Method of Bible Study

The treatment of the book of Genesis in *The Congregationalist's* exposition of the Sunday School lessons has naturally called forth occasional dissent from those who regard the book as a literal history of creation and accept that interpretation of it taught to them in childhood. We have been asked why we do not ignore recent discoveries in Bible lands, and the conclusions of Biblical scholars who have sought to throw new light on the records. It ought to be a sufficient answer that new knowledge of the beginning of the world and of man is constantly being brought before teachers and scholars in current literature and in public schools, and that to seem indifferent to it is not to promote but to discourage confidence in the Bible. Prof. W. N. Clarke is, perhaps, as safe a teacher of theology as any

one in our theological schools of today, and no one is more widely read on this subject by the younger generation of ministers. In his recent book, *A Study of Christian Missions*, he has spoken some wise words no less applicable to Sunday schools than to missions. We commend them to the consideration of teachers:

"The current discussions about the Bible," says Dr. Clarke, "cannot be kept from the mission fields. Some day it will become known that the Bible is being studied upon a method that was unknown to the fathers, but which is certainly a right method. It will be known that new conclusions about the Bible have resulted from this modern study; it will be learned, too, that while some of the conclusions may be corrected by further study, the method itself has come to stay, and study of the Bible must hereafter be conducted under its influence. Under its influence the Bible, instead of being spoiled as some fear it may be, becomes more intelligible than before. . . . It is possible for missionaries to prepare for their converts a day of deep trouble by holding a reactionary attitude, and teaching them that the new methods are inconsistent with the Christian faith. In the current bitter condemnation of the higher criticism may be heard the muttering of a coming storm for the mission fields. The only way of safety and strength is to keep the central message by itself, proclaim the gospel of the grace of God, and leave to study the matters that study must determine. The gospel of grace is immovable, because God is God."

Religious News in Secular Papers

A curious comment on the alleged decline of public interest in religion is the constantly increasing attention given to religious matters in daily newspapers. American journalism in this respect has been in advance of that in England, but within the last few years leading London and provincial papers have come to devote considerable space, not only to reports of religious movements and meetings, but to intelligent discussion of religious questions. The *London Daily News* has a special column in charge of a member of its staff who not only gives the religious news of the day, but seeks to suggest religious ideas to readers. His column thus becomes a kind of pulpit, and he says that it has brought to him a large and varied correspondence. He lately told the editor of the *Examiner* that his experience had surprised him by "the deep, real interest felt in religious questions by the rank and file. Some of the best, most succinct correspondence I have had," he said, "has come from commercial travelers and clerks. There is no doubt that most men have views on religion, and when they see the real thing they seldom withhold their admiration and support. I have been deeply touched by several letters that have reached me from men who want to do right under circumstances of business or social life which make it extremely difficult." It is, perhaps, not strange that he has found less satisfaction, with exceptions, in letters from ministers and teachers than from any other class. They want to show him that he is wrong when he does not favor the denominations to which they belong. They reprove him for his ignorance, not seldom when they have not read, but only heard comments on, what he has written. He tells an incident, which might be easily duplicated, of one correspondent who blamed him severely for an article, but afterward, having read it, wrote to thank

him for its truth. This closing remark is hopeful, while not wholly comforting: "For real religion tens of thousands yearn, and wherever they find it—in ritualism, Quakerism, or any other 'ism'—they rejoice. We have need to remember that, after all, the greater public is outside all the churches."

Crispi's Religious Position

At the time of Crispi's death it was announced that he refused the last service of a priest, and the inference has been drawn that he, like so many Italians, was an infidel. Rev. Alexander Robertson, D. D., well-known to Protestants who have visited Venice, writes to *The Christian* to testify to Crispi's sympathy with Christianity, and to his hatred of the papacy. Christianity in its purity and the papacy to Crispi were very distinct and opposing things, and of this he left undying record in his utterance in the House of Deputies long before his death, when he said, "The day is coming when Christianity will kill Roman Catholicism." "Religion is Christ," he is said to have said, pointing to a crucifix, as he lay dying. Dr. Robertson does not attempt to extenuate the moral shortcomings of the man, but only to show that on the side of knowledge, reason, intellectual discrimination Crispi was not an opponent of Christianity.

Death Claims the President

At 2.15 on the morning of Sept. 14, William McKinley, the twenty-fifth President of the United States, breathed his last, death resulting from the bullets fired by Leon Czolgosz Sept. 6, an autopsy on the 14th proving that the bullet which passed through both walls of the stomach near its lower border also had passed through the back walls of the abdomen, hitting and tearing the upper end of the kidney, and developing gangrenous conditions in the stomach, pancreas and elsewhere along its track, which made death "unavoidable by any surgical or medical treatment." Coming after confident, if not certain, expressions of hope of recovery on the part of the surgeons and physicians, and after Christendom had recovered somewhat from the shock of the attempt on the President's life, and had begun to breathe somewhat freely, the comparatively sudden termination of the case, heralded by the dispatches of the afternoon of the 13th, produced agony and sorrow impossible to describe.

The Last Moments

Realizing that his hands were numbered, the stricken chief magistrate bade farewell to his adoring and adored wife, repeated to himself the familiar lines of Sarah F. Adams's hymn, "Nearer, my God, to thee, nearer to thee," faintly whispered, "Good-by all, good-by. It is God's way. His will be done, not ours," and then lapsed into a state of unconsciousness, which lasted for hours, a few of his kindred, Secretary Cortelyou and the physicians and nurses being the witnesses of his last tremor.

President Roosevelt Summoned

Vice-President Roosevelt, confident of the President's recovery, basing his confidence on explicit statements of

the highest authorities, had gone after his family, some of them convalescing from illness, to the remote Adirondack Mountains. As soon as it was known that the President could not live, the president-to-be was summoned by telegraph and rapid riding messengers; and his rush out of the woods toward Buffalo as soon as he heard the awful—and for him solemnizing—news was characteristically strenuous and fearless. Arriving at Buffalo thirteen hours after the death of the President, on the afternoon of the 14th, he took the oath of office at the residence of a mutual friend. Prior to this solemn act he had made the following statement to the Cabinet and for the public: "I wish to state that it shall be my aim to continue absolutely unbroken the policy of President McKinley for the peace, prosperity and honor of our beloved country." He has requested all the members of the dead President's Cabinet to retain their places for the present; and his every act and word from the time the President was shot down to this time has revealed him as a man of sobriety, good taste and deep feeling.

The Call to a Day of Mourning

The new President's first public utterance to the people of the nation was issued on the 14th, and is a call to a day of national mourning. It reads thus:

A terrible bereavement has befallen our people. The President of the United States has been struck down; a crime committed not only against the chief magistrate, but against every law-abiding and liberty-loving citizen. President McKinley crowned a life of largest love for his fellowmen, of most earnest endeavor for their welfare, by a death of Christian fortitude, and both the way in which he lived his life and the way in which, in the supreme hour of trial, he met his death, will remain forever a precious heritage of our people. It is meet that we as a nation express our abiding love and reverence for his life, our deep sorrow for his untimely death.

Now, therefore, I, Theodore Roosevelt, President of the United States of America, do appoint Thursday next, Sept. 19, the day in which the body of the dead President will be laid in its last earthly resting place, as a day of mourning and prayer throughout the United States. I earnestly recommend all the people to assemble on that day in their respective places of divine worship, there to bow down in submission to the will of Almighty God, and to pay out of full hearts their homage of love and reverence to the great and good President whose death has smitten the nation with bitter grief.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Buffalo, the 14th day of September, A. D. One Thousand Nine Hundred and One, and of the independence of the United States the One Hundred and Twenty-Sixth. (Seal)

THEODORE ROOSEVELT.

By the President, JOHN HAY,
Secretary of State.

The World-wide Mourning

No sooner had the awful news been flashed about the world than fine proof of the solidarity of humanity and the unity of the race began to be seen. The stock exchanges of Great Britain closed as did those of the United States. The Union Jack was half-masted throughout the British empire. Britons, remembering our sympathy for them in their recent sorrow over the death of Queen Victoria, reciprocated in kind. Edward VII. ordered the court into mourning for a

week and gave instructions that the British army should observe the ceremonial reserved for mourning for royalty. The press of the kingdom paid tributes to the virtues of the dead. Ambassador Choate was overwhelmed with messages of condolence, King Edward telegraphing:

Most truly do I sympathize with you and the whole American nation at the loss of your distinguished and ever to be regretted President.

Churches in the most obscure places offered up prayers for the dead and for the sorrowing living, and everything was done to demonstrate the ties of kinship and common institutions.

In Paris festivities in honor of the czar of Russia were at once abandoned, and the president of the republic sent the following dispatch to Mrs. McKinley:

I learn with deep pain that his Excellency, Mr. McKinley, has succumbed to the deplorable attempt on his life. I sympathize with you with all my heart in the calamity which thus strikes at your dearest affections, and which bereaves the great American nation of a President so justly respected and loved.

Emperor William of Germany at once ordered the German fleet to half-mast their flags and to hoist the Stars and Stripes at their maintops. He cabled to Secretary of State Hay and to Mrs. McKinley, the message to the former reading:

I am deeply affected by the news of the untimely death of President McKinley. I hasten to express the deepest and most heartfelt sympathy of the German people to the great American nation. Germany mourns with America for her noble son, who lost his life while he was fulfilling his duty to his country and people.

From Italy came messages of condolence from King Victor Emanuel and the pope. The czar of Russia at once dispatched a message of condolence. In South America the tragedy caused sorrow and called forth grief, and from Japan and the far East words of sorrow came flying under the Pacific, telling of the shock to the Americans in Manila and to the statesmen of China and Japan, whose admiration for the dead Executive was due to his pacific policy and his considerate regard for Oriental habits and ideals. Few more poignant expressions of grief have been voiced than that of the Chinese minister to Washington.

The Funeral Ceremonies

Hardly had death occurred when with characteristic American promptness and thoroughness the details of the funeral obsequies in Buffalo, Washington and Canton, O., were made known, and in due time carried out with little change save in minor matters. All that foresight and insight could do to make the obsequies worthy of the dead and yet democratic in simplicity was done. After a service of prayer on Sunday morning at the house at which the President died, the body, escorted by the military, was taken to the City Hall of Buffalo and the public given an opportunity to view the remains. Rain was falling in torrents most of the day, but the people stood in the rain for hours, and scores of thousands passed by the catafalque and casket between the hours of 1.30 and midnight, and when that hour was come

and the spectacle of homage ceased there were thousands yet in line, drenched to the skin, who had endured all to fail of seeing the loved form once more. Monday morning trains bore the dead President and the living, the kindred of the bereaved family and a host of public officials, lesser and great, on to Washington, the tracks over which the train bearing the dead sped being lined with thousands of mourners. Bells tolled, factories were closed, school children gathered to sing religious and patriotic hymns, and in manifold ways evidence was given of profound popular grief. Arriving at Washington, under military escort the body was taken to the White House; and the next morning was taken to the Capitol amid scenes of funeral pomp such as have never been seen in this nation before. Arriving there religious services were held at which Methodist Episcopal clergymen officiated, the venerable Bishop E. G. Andrews delivering the eulogy; and after the service the body lay in state throughout the day. In the evening the start was made for Canton, where the burial will take place.

Guard the President

Among the 70,000,000 people in this country few indeed would do Mr. Roosevelt bodily harm. His courage in the face of danger has been abundantly tested and proven. He trusts himself unreservedly with the people. But the terrible fact has been demonstrated that assassins live among us, against whom personal courage is no protection. Mr. Roosevelt as an individual might have risked himself as he has no right to do as the President, with the vast interests of the nation now intrusted to him. It behooves the people not to make demands on him for public occasions where he will be subjected to unnecessary danger, and perhaps it may not be out of place to remind him that, while indifference to danger may be natural in an honest man in ordinary conditions, such a man is expected to take all wise precautions for his protection when he is carrying great treasures belonging to others.

Negro Population

During the years 1880-90 the Negro population of the country declined relatively, the percentage dropping from 13.1 to 11.9. If the ratio thus far computed by the census officials and published holds good for the remaining three-elevenths of the country not yet tabulated, the Negro population in 1900 will represent 11.7 per cent. of the total population. In generalizing on these preliminary statistics, it should be borne in mind that just in so far as the Negro becomes more moral, thrifty, self-regardful and self-controlled do the chances of multiplication of population decrease, and the chances of continued life increase once the child is born. Everything that the Christian schools of the South do to improve the moral ideals of the Negro, everything that institutions like Hampton and Tuskegee do to better his economic status and fit him for competition with changing conditions, profoundly affects both the quantity and the quality of the humanity which is grouped for ethnographic purposes under the word Negro.

Belated

A famous librarian, not long since deceased, was accustomed to say of an able professor and a somewhat distinguished preacher that in listening to his sermons one could not help feeling that the professor had not read a book written within forty years. The sermon itself was faultlessly constructed. It was full of good thought. Passages in it were eloquent, delivery was forceful and attractive, but there was no hint of sympathy with modern thought or modern movements. The sermon might have been preached as appropriately before the Civil War as after it.

May not a similar criticism be made of not a few preachers at the present time? Many young men on leaving the seminary cease regular study, have no distinct plan for reading or for meditating upon perplexing, yet important, questions in theology or exegesis or ethics, fall back for the material of their sermons on their seminary note-books, and in consequence soon exhaust it. Then they are compelled to seek another settlement where it can be used anew, and where it will assume the form it will continue to have as long as they live. Not much mental strength is gained by reading new books which do not stimulate thought or call for mental exertion, which simply interest or please. The man who is to furnish spiritual food for his age must master the literature which indicates the changing thought of the times—must adjust himself to the social and intellectual, as well as to the religious, atmosphere which the men of his time are breathing.

Not long ago we listened to a sermon from a man who has been very prominent and useful, which if preached a quarter of a century since would have passed for a sermon of a high order. According to sermonic standards, it was in perfect form. Its thought was Scriptural and theologically sound. Its language and its aim were all that could be desired. But it failed to affect the audience, apparently for no other reason than that the speaker belonged to a past age and had no real sympathy with the men and women in the pews before him. It was not because of his years that he lacked this sympathy, but because of his manner of looking at things, the habit he has formed of accepting that only as true or useful which is old. Naturally he has little respect for the thinking of today, little interest in the discoveries in Bible lands, or in the criticism which has made the old Book so fresh that thousands are reading it as if it were a new book just put into their hands, or in the measures now taken in many quarters to improve social conditions, or to lay increased emphasis on ethics as a part of religion, if not indispensable to it. How is it possible for people, who, although not scholars, are yet living in the present, are in a new atmosphere, even if unconscious of it, to be interested in words which seem to have no reference to the movements and needs of their time? May not this failure on the part of so many to keep in touch with the life of the generation to which they belong, to be abreast of the scholarship of the generation, even at the risk of overlooking some of the fine distinctions made by the

thinkers who have done their work and gone to their reward, be one of the reasons why so many men fail to attend church, why pastorates are often so short and unfruitful?

On the other hand, it is easy to make the mistake of undervaluing the past and living wholly in the present. To read only the new books is to become superficial. What is wanted is adjustment to one's time and place. The man who grows is the man whom the people want to hear. Such a man is sure to be alive, to put something into every one of his sermons which will suggest thought, answer questions, or remove doubts. Such a man must go deeper than the magazines or the newspapers. He must subsoil. He must keep up his studies till the day of his death and be as ready when beyond sixty to welcome the new, if it be true, as when he was thirty. He must be alive, and he will be, if he realizes the privilege of his ministry and refuses to stand at the close of it where he stood at its beginning; and his congregation will neither be listless nor diminish, nor suggest to him that it would be better to leave it for another, or cease preaching altogether.

AMERICA, SEPTEMBER 14, 1901

Once at the black gate of our woe you stood,
And watched with us the watching that devours,
Bone of our bone, blood of our very blood,
Your grief is ours.

—The Outlook, London.

What Can Churches Learn from the World

Contrast the indifference and shiftlessness frequently shown in the administration of our churches with the thoroughness and dispatch with which the business of the world is usually conducted. The very complexity and intensity of modern life compels workers to be prompt and faithful. But the business of the church too often falls into negligent hands. The records and the roll of membership are carelessly kept; the edifice may be closed tightly for a long period during the summer, and not even a modest placard is fastened to the front door intimating when it proposes to do business again. Mr. Spurgeon once said that if he went to any one of a dozen men in his church to get judgment upon a matter he would obtain it quickly and definitely, but if the same twelve men were assembled as a committee and the same problem was presented to them their disposition was to refrain from expressing any positive judgment whatever. Fortunately the church which can secure trustees who will attend to its affairs as faithfully as they serve their own interests.

There is the same need of learning and applying business methods when churches undertake to do work together either in the home land or in foreign countries. These are days of effective business combinations. The churches within a given denomination should study carefully the community in which they are, with a view to increasing their influence. This may not always mean consolidation, but it will invariably signify friendliness, frequent consultation and occasional united effort. Then the larger problem of disciplining

the world should be faced, and there should be no hesitation in substituting new methods and combinations for ones that may have done good service, but are now outworn. A denomination, when thus organized on the most efficient basis, is in a position to join hands with other branches of the church to the end that in no missionary field shall there be unnecessary duplication of forces or the semblance of strife.

The enterprise of the world should be coveted by the church. We rank our missionary heroes high, but the trader and the explorer, too, are constantly engaged in daring enterprises. If there is gold somewhere up under the Arctic circle, those in whom the desire for gain burns make light of the obstacles in the way. Every year witnesses some new dash for the pole, and there will always be intrepid spirits who will risk the suffering and starvation involved in such expeditions. The church is in the midst of an enterprising, venturesome and in some respects a heroic age. "Now they do it for a corruptible crown, but we for an incorruptible."

There are lessons of kindness and brotherliness which the world can teach us. Ever and again we find blossoming forth out of apparently hard souls deeds of tenderness and love. It is an age of fraternal organizations. The selfish element, it is true, plays a considerable part in them, but the warmth of brotherhood which its members feel, their watch and care over one another, sometimes puts to shame the coldness and inharmoniousness of the church. Christians of all persons, brethren of the same Lord Jesus Christ, ought to show to the world a consideration of and devotion to one another, as beautiful and as enduring as any guild or lodge exhibits.

We see, with a majestic face,
Of love ineffable, One walking in chief place
Beside the dead—High Priest
Of his salvation, King
Of his surrender, Comrade till life ceased,
Saviour from suffering.

—Helen Hunt.

In Brief

The next Baptist Congress, which is to meet in New York Nov. 12-14, will have for its leading topic The Consolidation of the National Societies. Congregationalists will be glad to have Baptist light on that subject.

The league against seasickness has been holding at Ostend, Belgium, an exposition of means and methods to prevent that disagreeable illness. Doubtless the time will come when the ocean may be crossed without fear of its terrors.

Is it worth while to print all the crazy utterances of cranks, some of them ministers, who think that the assassination of the President was an expression of the displeasure of God because the particular reform they advocate has not succeeded?

To show where lies the hope of our country, over against the black deed of the anarchist should be placed the radiant one of James Parker, the President's defender, a Negro with a white soul, who, our letter from Georgia shows, is a product of Christian civilization.

President Roosevelt will worship at a modest church in Washington, the Grace Reformed, he being a scion of one of the oldest

of the Dutch families of New York city which from the first has been identified with the Reformed Church in America. As Vice-President he has been a regular attendant at this church.

Mr. John Leith, J. P., ex-chairman of the Congregational Union of Scotland, has sailed for this country with one of his daughters. He was one of the delegates to the last International Council, and made friends who will be glad to welcome him on his arrival in the States. Canada is also an objective point with him.

A letter from an official of the United Free Church to Scottish divinity students wherever they may be scattered, published in the *British Weekly*, indicates that under certain possible interpretations of the Carnegie Trust Fund, not yet made entirely clear, the divinity students of Scotland who need the aid stand to gain by Mr. Carnegie's generosity.

Protestant Episcopal clergy in the vicinity of Chicago are chuckling over the dispatch recently sent from Quincy, Ill., giving an account of Bishop Taylor's consecration. The reporter of the *Chicago Tribune* evidently was not a Churchman, and hence his fall. He informed the *Tribune's* readers that the day of the consecration was known on the church's calendar as the Feast of Transgression, and hence was chosen as a suitable time for the service of consecration.

Those who saw the dead President during the minutes which followed his assassination, while he was waiting to be taken to the hospital and while he was riding thither, agree that language is inadequate to describe the mingled dignity, courage and pathos of his demeanor. Emotions of all sorts—save anger and revenge—swept over his mobile face, the dominant one being of pity for his assailant and unwillingness to believe that any man could be so vile.

Mr. Charles A. Stone of Boston, a brother of Miss Ellen M. Stone, who has been reported as having been captured by a band of brigands on the borders of Macedonia, has received a cable message from Rev. Dr. House of Salonica, saying that though no information as to the whereabouts of the bandits or of his sister has been obtained, it is believed that she is safe, but that it will take time to arrange for her release. Let us all fervently pray that this noble woman may soon be restored to her work and her friends.

"Nearer, my God, to thee," was sung in hundreds of churches last Sunday and will hereafter be inseparably connected with President McKinley's name and tragic undoing. The familiar strains of America, too, were heard on every hand; and it was a thrilling moment at Union Church, Boston, when, at the close of Dr. Loomis's impressive reading of President Roosevelt's proclamation, the organist struck softly the chords of America, and the entire congregation, moved by a common impulse, without waiting for leadership, instantly rose and joined with organ and choir in the first verse of the national hymn.

The joke is on that delegate to the National Council who appeared in Boston at the office of the secretary of the Massachusetts General Association, Sept. 11, and asked for his credentials. He seemed to be in a hurry, and when the secretary remarked that there was ample time the delegate declared that he must take the boat to Portland that evening in order to be at the first session. He was calmly informed that Oct. 12 and not Sept. 12 was the date of convening. But he was equal to the occasion and said that he thought he would go up to Poland Springs, Me., and rest a while before the big gathering. We trust that this early bird signifies that the rest of the flock will be on hand in ample season.

Rarely does an appeal to a civil court settle satisfactorily an ecclesiastical or doctrinal question, but Judge Sherman last week preached a model short sermon to two litigants in a matter involving a Massachusetts church, which is worth considering whenever men are tempted to carry church quarrels into courts. Advising the contestants to get together and settle the trouble, the judge said: "Can't the people concerned show Christian forbearance and smooth this over? The court is no place for a dispute of this kind." Then the judge made some simple suggestions as to the way the difficulties could be adjusted, and the suit was withdrawn by the contestants.

Monsignor Stephan, long a missionary among the Indians, chaplain in the Civil War, and since 1884 director of the Catholic Indian missions, with headquarters at Washington, died last week. All who have had to do with legislation of the past twenty-five years affecting Indian school work have come to know more or less about Monsignor Stephan. The policy of giving governmental aid to Roman Catholic schools for which he contended has had to go, but it was not because he was not assiduous and resourceful in compassing his ends, but because the tide ran too strongly against him and the great church at his back. Papal honors given to him in his old age testified to the regard which his labors had won for him.

The annual meeting of the American Missionary Association is to be held in Oak Park, Ill., Tuesday, Wednesday and Thursday, Oct. 22, 23 and 24. Oak Park is a suburb of Chicago, accessible by the trains of the Chicago & Northwestern Railroad and the Lake Street Elevated. The sermon will be preached by Rev. S. Parkes Cadman of Brooklyn. Entertainment will be provided for officers, speakers, life members and duly elected delegates from the churches. Applications for entertainment should be made early to William Spooner, chairman of the entertainment committee. Information will be cheerfully given by Rev. William E. Barton, D. D., pastor of First Church and chairman of the committee of arrangements.

There has been a brisk demand for the neat and instructive souvenir program prepared by the local committee at Hartford for the meeting of the American Board. Some 6,500 copies of the book have already been mailed to ministers and others entitled to receive them gratuitously. As the committee has been at considerable expense to prepare this souvenir, it desires to sell the remainder at 25 cents each. Its generosity naturally could not extend beyond ministers and missionaries, but it is well worth the price to all who are interested in the Board, and in this particular meeting, or in the city of Hartford. If the price is sent to Charles Dexter Allen, Hartford, the book will at once be forwarded.

Rev. Dr. J. M. Buckley is calling attention to the fact that in August, 1897, after the assassination of Canovas, the Spanish statesman, he wrote: "But so sure as the world stands and human nature remains what it is, unless this government restrains freedom of speech so far as the theories of anarchists are concerned, the hour will come when murder on theory will be perpetrated upon a president or a great political leader." Again, writing in 1900, describing the meetings of anarchists in New York city, he wrote: "A nation which will allow the glorification of the assassin of presidents and monarchs of countries with which they are at peace stimulates a generation of human tigers which will some day tear its own presidents to pieces."

Many of our readers will recall with pleasure the series of articles which Rev. Charles

E. Jefferson, D. D., wrote for us three years ago, entitled *Quiet Talks with Earnest Laymen in My Study*. The series was afterward published in book form. Dr. Jefferson has now turned his attention to his brother ministers and is prepared to offer them sage counsel growing out of his own rich experience as preacher and pastor. One such article appears this week on page 416. It will be followed by several more dealing with such practical subjects as Discontent, Thy Speech, and Unconscious Decay. These, with other chapters, will be brought together in book form this autumn. As we made the original suggestion to Dr. Jefferson that he employ his pen with laymen in view, it is a satisfaction to us that we are able to print also some of his valuable talks to ministers.

In and Around Boston

For His Own Sake

Rev. Francis E. Clark, D. D., was fifty years young Sept. 12. As a reminder of that fact and to find another opportunity through which to express their personal regard for the founder of the Y. P. S. C. E., 200 young folk that evening took possession of his home at Hill Crest, Auburndale. They brought much good cheer. Birthday gifts were in evidence, including a traveling case from the employees of the *Christian Endeavor World* office, a writing portfolio from the Auburn-dale society, Lowell's Letters from the local C. E. Union and a folio of congratulatory letters from the world around, collected by Secretary Baer. This last gift was remarkable in the distinguished names included and as showing the wide range of Dr. Clark's personal friends. Nearly every country on the globe was represented in the folio, and among the writers were Andrew Murray, R. A. Hume, James Munsell, Alois Adolf, John Watson, Merle d' Aubigne, J. H. Pettes, John Pollock and a host from this and other countries of our own continent.

In happy response to all these expressions of affection, Dr. Clark characteristically deprecated any thought that they could be for himself alone, but that they were prompted by gratitude to that which he represented. Of this, however, he was disabused and made to feel that on this occasion, at least, he was entitled to much consideration. The guests were delightfully received by Dr. and Mrs. Clark, assisted by Secretary Baer and Treasurer Shaw. Besides the members of local C. E. circles there were present officers of the Boston and the State Unions, the Veteran Association and prominent clergymen of the vicinity.

A Pastorate Resumed

A large audience, last Sunday morning, at the Highland Church, Roxbury, welcomed home the pastor, Rev. W. R. Campbell, and his wife, who have been making an extended tour in Egypt, Palestine and Europe. The edifice has been recarpeted and painted, at an expense of about \$3,000. Many former members of the congregation, now living elsewhere, were present, a special invitation having been sent out by the officers. What had been planned for as a joyful reception was saddened by the death of the President, and the services and sermon had reference to that event.

Sympathy from the Ministers' Meeting

There was a special meeting of the ministers of Greater Boston on Monday to take official action regarding the death of the President. Resolutions were adopted expressing deep sorrow at the event, of sympathy for Mrs. McKinley and pledging loyalty to Mr. Roosevelt.

Ten Thousand Dollars for Charity

An East Boston man, the late Levi B. Stinchfield, dying without family or near

relatives, has left his entire estate, amounting to more than \$10,000, to philanthropic or religious objects. It is divided as follows: \$3,000 to the American Board, \$3,000 to the American Home Missionary Society, \$500 to the Boston City Missionary Society, \$1,000 each to the Congregational Church Building Society, the Lay College in Revere, Hampton Institute and Atlanta University, and the residue to the Home for Aged Men and the Home for Aged Couples in Boston in equal shares.

The death of the testator's wife, Frances, preceded his by a week. Had she outlived him the payment of the bequests must have been delayed during her lifetime. Mr. Stinchfield was a member of Central Church, Boston.

Who is the happy warrior? Who is he That every man in arms should wish to be? It is the generous spirit, who, when brought Among the tasks of real life, hath wrought Upon the plan that pleased his childish thought;

Whose high endeavors are an inward light That makes the path before him always bright; Who, with a natural instinct to discern What knowledge can perform, is diligent to learn;

Abides by this resolve, and stops not there, But makes his moral being his prime care.

— Wordsworth.

President Roosevelt

HIS LIFE STORY

For years Theodore Roosevelt has had the potentialities of a President of the United States in him, and has been a man toward whom thousands of the independent and younger Republicans have been turning instinctively as the man who early in the twentieth century ought to be made the Chief Executive. His candor and rugged honesty making him formidable to certain selfish corporate influences, and his personal popularity standing in the way of the ambitions of powerful individuals in the Republican party, the vice-presidential nomination was forced upon him at the last Republican National Convention, against his will and the desires of his best friends.

By the irony of fate he now becomes president through a tragedy which will make him heir to much of popular affection for his predecessor. Thus are the machinations of his enemies and rivals brought to naught; and thus does the nation gain an Executive vigorous in body and mind, finely educated, notable as a writer of American history, exacting yet sympathetic in administrative labors, intensely American in policy, yet without a trace of racial narrowness, unequivocal in his religious convictions yet tolerant of men of all faiths, a champion of civil service reform, municipal reform and all altruistic movements, whose friends are men like Jacob A. Riis, Albert Shaw of the *Review of Reviews*, Frederick W. Holls of The Hague arbitration tribunal, Elihu Root, Secretary of War, and others of like quality. Young in years, but old in experience, and with qualities of character which win the cowboy on the plains and the Harvard under-graduate equally potently, he comes to the presidency at the earliest age on record, with the faith of the young men of the country going out to him as it never has to any other President. "Aggressive fighting for the right is the greatest sport the world knows" is a thoroughly characteristic sentiment of the President's; and when Washington begins to feel the impact of his will to do right by fighting evil a new day will dawn in quarters where wrong now triumphs.

Mr. Roosevelt was born in New York city, Oct. 27, 1858, graduated at Harvard in 1880 and entered upon his political career, for which he had carefully prepared while a youth and at college, as a member of the

lower house of the New York legislature. In 1886 he ran as a candidate for mayor of New York city on the Republican ticket in a triangular fight, in which Henry George and Abraham S. Hewitt were his rivals, Mr. Hewitt winning. In 1889 he was appointed a national civil service commissioner, having stood staunchly for that reform from the beginning of his career, as he will to the end, we believe. He left Washington in 1895 to become police commissioner of New York city under the reform administration of Mayor Strong, and though he had able and strong colleagues his was the dominating personality in a board that did more to de-throne evil and make the city police force decent than any board has ever done. And the fine fact about it is that in executing the laws impartially and in dealing with the lawless Mr. Roosevelt won the regard often of the men whose income and standing in the community he was destroying, so fair, candid and courageous was he. Called by Secretary Long to be assistant secretary of the navy in 1897, he did more than any other man to prepare the Asiatic fleet for readiness for the contest with Spain which he saw impending. When the war began, in 1898, he won notoriety and some fame by organizing a regiment of loose cavalry recruited mainly among Western cowboys and miners and Eastern college athletes, which went to the front in Cuba and did some audacious fighting. While engaged in this task, Mr. Roosevelt, by his famous round robin letter relative to scandals of army administration, showed again his moral courage and indifference to conventionalities.

In 1898 he was elected governor of the State of New York, and as such disappointed both those who had expected him to be rash and those who had expected him to be subservient. He recognized the rights of the Republican "machine" up to a certain point, and then asserted his own will. He forced organized capital to pay a fairer share of taxation into the state treasury. He broadened the scope of the civil service law.

In 1900, against his will, by the plottings of Republicans who wished to side-track him, he was forced to take the nomination of the vice-presidency. Elected, he went on to Washington and served in the place, one not especially congenial to him, but one where he could be party to Administration plans.

Shall I doubt thy breath which I breathe, my God?
Shall I reason myself into dust?
Thy word flows fresh through the earth abroad;
My soul to thy soul I trust!

Thou hast entered into humanity,
And hast made it, like thee, divine;
And the grave and corruption it shall not see,
This Holy One that is thine.

—Lucy Larcom.

From Day to Day

BY ALLEN CHESTERFIELD

Some persons inventory their summer gains in terms of muscle and nervous force, or in lists of continents explored, seas crossed and mountains scaled. Good measuring rods all, but why not test the season just vanished by the cheer and inspiration communicated to us by other lives? One need not range far afield in order to get the impact of other personalities, and he whose contact with his fellowmen does not yield something that stimulates thought and helps solve life's practical problems must have the skin of a rhinoceros. To pause a moment before plunging into the autumn campaign and let the mind rest upon this or that individual, the memory of whom constitutes a bright spot in the summer's retrospect, is to garner golden sheaves that ought not to be left unharvested.

I am thinking now, not so much of the deep and permanent friendships that occasionally spring up between those thrown together un-

der summer conditions, but of the impressions left upon us by others as they come and go. My little journey in the world was neither long nor leisurely, but as I take up my tasks once more I love to recall three or four chance acquaintances. Each taught me a lesson, and none of them had the remotest idea that they were playing the part of instructor.

The first was a man perhaps thirty years old, thoroughly urban in his tastes and bearing, a diligent worker in his profession, a social favorite and, in the best sense of the word, a man of the world. We traveled together, and afterwards I visited him in his city domicile. The thing that impressed me in him was his tireless interest in others. Was there a weary mother on the boat whose fretful baby needed a change of environment? My friend was quickly inducing another mood by scampering up and down the deck with it. Did a bewildered couple from the country need piloting through the mazes of a big railroad station? There he was again, cool, prompt and efficient. Was there a way of contributing to the happiness of a group of little children? Then he would forsake his easy-chair on the piazza and entrance them with a Brer Rabbit story.

He wore no badge, and I judged that he was not particularly addicted to organizations, but he was an entire Associated Charities in himself. He was a living refutation of the assertion that bachelor life necessarily breeds selfishness. Moreover, there was no savor of professionalism about his helpfulness. It did not obtrude itself. In natural and delicate ways this Christian gentleman went about doing good. He would probably count his services as a mere incidental in his busy days, but I shall always think of him as a human expert, one of those rare souls who have the discernment to see what needs to be done to make others happy, and the capacity to do it gracefully and thoroughly.

The second chance acquaintance of the summer I never can think of without a smile for he was always smiling, and it was such a sunny smile, too. He was one of the army of chair-pushers at the Pan-American Exposition, and had come from Wisconsin to combine with the effort to earn a little money the opportunity to see the big show. These chair-pushers as a class are an interesting set of young fellows. Not a few are from high schools and colleges. Their hours are long, and they realize only fifteen cents an hour during the time actually engaged in propelling visitors. On rainy days their outgo for food and lodgings exceeds their income, but when they succeed, as did my Wisconsin lad one day, in securing the same passenger for fourteen straight hours, their spirits rise, even though the occupant of the chair may be, as in this case, a woman weighing 200 pounds. But the boys pick up a large amount and a great variety of knowledge, and the experience serves as a good addendum to their school courses.

My cheery-faced lad looked at his work in this light, and as we went along together his naïve comments on what we saw showed that he possessed an acquisitive mind. I found out that he was a church member and a Christian Endeavorer. He was rather inclined to regret the fact that he joined the church when he was so young, because he said he had come now to the point of doubting a good many things that he supposed he believed. The sight of the products of distant lands and of so many natives of other countries had evidently had its influence upon him, and he asked me whether I thought Christianity was any better than the religion of the Japanese. "Look at our Leader," I replied, "no other nation has such a hero to worship and follow as we have in Christ. Why should we put him one side and adopt the spiritual leaders of other nations which we believe are far below us?" He assented with some enthusi-

asm to this thought, and there was such a bloom of virtue and innocence about him that I felt sure he would never go far astray. It is long since I have met a boy of eighteen upon whom there was more distinctly the stamp of a Christian home and of the early set of his affections towards spiritual things. He might have been Wordsworth's youth, who

Still is nature's priest,
And by the vision splendored
Is on his way attended.

And yet he was a genuine American boy, full of frolic and merriment. His total absence of self-consciousness and the singular purity and sweetness of his disposition made my hour with him worth one hundred times the half dollar which I put into his hand when we parted.

At the lower end of a beautiful oval lake embosomed in the Adirondack Mountains is a plain frame dwelling inhabited by a French-Canadian and his wife, who occasionally entertain fishermen who resort thither. He supplied our party with a boat and some edibles, and, as I lingered behind the rest, I quizzed him a little about his life there in the woods and inquired where he went to church. He named the town nine miles distant, and I said, "You are a Roman Catholic, I presume?" "Yes," he said, "I go to that church when I go anywhere." "Well, I am a Protestant," I said, "but I am glad you are trying to be a good Catholic." "O," he rejoined, quickly, "it makes little difference whether we be Catholic or Protestant. It's all the same thing to them that try to be good."

This sudden burst of tolerance astonished me. Here is a man bred in the midst of the strictest type of Canadian Catholicism, and still a worshiper when the opportunity permitted in that communion. But somehow something has wrought in him a discernment of the larger unity beneath things divergent. How comes it about, I said to myself, that so far away from the discussions of church unity this unlettered man has grasped a truth which is fighting for a foothold in the ecclesiastical life of today, and which is sure to win eventually? Have the forests whispered it to him? Surely the spirit of brotherhood abroad in the world today manifests itself where you might least look for it. It cannot be stayed either by the barriers with which nature shields her inaccessible haunts, or by the bars behind which the ecclesiasties would imprison the human soul.

And yet one more vision comes as I call up the memory of vacation days. Again I am in a beautiful home in one of our inland cities, presided over by a woman perhaps ten years out of college. Enriched by foreign travel and the culture of schools and clubs, possessed of uncommon social graces, this woman, by the wisdom, serenity and success which marked her attention to the most prosaic duties, made it plain to me that no career offers a greater opportunity to the college bred woman today than that of the administration of a home. I rejoice in the public service which college women are rendering, but they put their capital to no better use than when they buckle down patiently and firmly to the task of making a home and to administering it efficiently, economically and happily. We have none too many women today, whether college bred or not, equal to the demand and opportunities of an American home. Complex modern conditions render the problem there more intricate than our grandmothers ever conceived of, but they will be solved just as fast as the modern woman devotes her whole brain and heart to the task.

So I pass on my gratitude to these four lives that have come near mine to bless it. My human expert, my chair-pusher at the Fair, my Adirondack farmer, my homemaker—how little they realized that in their own individual way they infused hope and courage into a passing stranger.

Quiet Hints to Growing Preachers

Building the Tower

BY REV. CHARLES E. JEFFERSON, D.D.

A church likes to feel itself in the grip of a man who knows, not only where he is going, but also by what stages the goal can in all probability best be reached. Wretched, indeed, is the predicament of a congregation whose leader is a man with a higglety-pigglety mind, and with no ascertainable ambition but to keep the sermonic mill grinding through the year.

A minister should live and move and have his being within the four corners of a far-reaching constructive purpose. All his work should be done with an eye single to some one glorious end. Marvelous is the transfiguring power of a purpose held firmly in the preacher's mind. Language cuts with a keener edge. Ideas burn with a hotter flame. Sermons, no longer isolated and unrelated, become confederates in a holy cause, joining hand in hand to pull down the strongholds of evil and lift men to the upper heights. Some men's sermons are only bushwhackers, fighting a desultory and bewildered skirmish, other men's sermons sweep through the year like a well-disciplined battalion going forth to fight the battles of the Lord. To one preacher sermons are variegated beads loosely strung together on Sabbath thread, to another they are constituent parts of an organic and growing whole. It is only when the sermons become connected chapters of a continuous story the aim of which is clearly in the preacher's mind that the heart-life of a congregation is symmetrically developed and the parish built up four-square in righteousness.

Ministers of Christ are church builders, and the architectonic gift is one of the most valuable of the gifts bestowed by the eternal Spirit. A preacher should have the instinct and skill of the builder. What materials and in what quantities, and in what proportions and at what times and in what places—these are questions as important in spiritual church building as in the erection of structures of brick and steel, but they are questions which in many a parish are slighted or ignored. The Master said that any man about to build a tower ought first to calculate the cost. This preliminary investigation and estimate is an indispensable part of the work. The preacher is a tower builder, but not every preacher seems to be aware of the fact. The most patent fact to some men is that two new sermons must be gotten ready every week. Like avenging furies their sermons drive their victims through the days and nights, and whether they will carry on and complete the work which preceding sermons have begun, or prepare the way, like John the Baptist, for other sermons not yet arrived, is a question for whose consideration the hurried hours allow no opportunity. A man thus harassed may become so absorbed in the work of preparing bricks and mortar for his tower that no time is left for the consideration of its architectural proportions, or for a thought concerning the eternal laws in obedience to which all lasting structures must be built.

This lack of forethought and design is painfully apparent in many men whose gifts are conspicuous and whose efficiency might be increased a hundred-fold if they should form the habit of building the months and years into a plan. Such a habit systematizes the study and thought of the preacher and gives him a poise and power not otherwise obtainable. It widens his horizon and trains him in the art of conceiving and attempting large things.

It is the misfortune of many men that they fear to take hold of large things. Their texts and themes and outlooks and projects and problems are all too small to develop themselves or inspire a congregation. A man may tempt himself to undertake extensive enterprises by setting before him a block of five or ten years and saying to himself, "By the help of God I will carve out of this huge block of time the loveliest and largest piece of work of which my powers are capable." By fixing his eyes, not on next Sunday, but on a Sunday ten years away, he will walk with a new tread under a new heaven and across a new earth.

Lift up your eyes, then, brethren, and take in the years which are to be. Every preacher ought to see clearly at least one year ahead of him. If he can see five it is still better. If he blinds his eyes in the dust of the immediate present, allowing his life to become a haggard scramble for two new sermons for the coming Sabbath, allowing each sermon to be suggested by the last book on his table, or by the latest experience which has come to his city or the world, he not only stunts his own intellectual development, but dwarfs the spiritual stature of his church.

Every preacher should have a church year. This is well-nigh indispensable. If he does not like the one laid down in the books of churches which retain the traditions of the fathers, let him make one of his own. If he does not map out his Scripture lessons, he will find himself reading the same passages again and again, passing over large sections of Holy Writ which his people need. It is only by painstaking planning that a minister can secure variety in his pulpit themes. Unless he takes time to recall his sermons of the last year and organize into a schedule the sermons of the coming year, he will almost invariably cultivate some narrow field to which his own tastes incline him, ignoring wide domains of revelation which are never neglected save at the sacrifice of health and growth. He will fail also to present truth in its true proportions. There are certain facts of the Christian revelation which ought to be presented to a congregation every year. There are a few principles of conduct so central to Christianity and so vital to spiritual health that no year should pass without the preacher bringing to their unfoldment the united strength of all his powers. Without prearrangement these vital matters will be slurred or crowded completely out.

Not only are the phases of truth manifold, but the methods of presentation are almost numberless. These should be employed in such a way as to give variety and refreshment. Some preachers are intolerably monotonous because they invariably appeal to the same faculties and deal always with the same type of doctrine. If they would sit down at the beginning of each year and make a careful diagnosis of the spiritual condition of their people, noting the dispositions to be curbed, the tempers to be nourished, the errors to be choked, the truths to be enthroned, the vices to be starved, the virtues to be cultivated, and then map out the year as a general outlines a campaign, appointing a definite number of sermons for the accomplishment of each particular design and arranging the sermons in a sequence which will secure both continuity and momentum, and at the same time allow relaxation both to the preacher and the hearer by calling into exercise new combinations of faculties by the presentation of diverse but related realms of truth, they will not only find themselves doing their work with increased facility and joy, but they will see the spiritual life of their parish passing under their hands into those forms of beauty and power which they beheld first in vision, and which by the co-operation of God are now embodied in the life of humanity to the glory of his blessed name.

A Remarkable Letter of Daniel Webster

The following letter was written by Daniel Webster to a clergyman of his time. It has not been published hitherto, but will be included in the forthcoming collection of Webster's letters, edited by Prof. C. H. Van Tyne, of the University of Pennsylvania, soon to be published, mentioned on page 418. Rev. Dr. Spencer was a preacher in Brooklyn, N. Y., whose sermon on the Fugitive Slave Law, published in pamphlet form, Webster acknowledged the receipt of in the following letter. Its emphasis on law and order is especially pertinent to our present national crisis:

WASHINGTON, DEC. 7, 1850.

My Dear Sir: I am greatly obliged to you for sending me a copy of your sermon delivered on the 24th of November. It is refreshing to read a production which, founding itself upon the express injunction of the Holy Scriptures, goes back from theory to commandment, from human hypotheses and speculation to the declared will of God.

Obedience to established government is something more, and much more, than a mere idea of expediency; it is a Christian duty. You say, very truly, that "law is a friend to the human race." Without law the human race must have remained forever in a state of barbarism. Law pervades the physical universe, and pervades equally the social system of mankind.

You are, of course, familiar with Hooker's celebrated, most truthful and most sublime description of law. If you have not recurred to it lately, allow me to ask you to turn to it. I never read it without the strongest emotions. "Of law nothing more can be said than that her seat is the bosom of God, her voice the harmony of the universe," etc. To the same effect is the beautiful ode of Alcaeus, translated by Sir William Jones. But, pardon me, my dear sir, I am making suggestions to one who is more fit to make them to me. I am appearing to lead where I am quite content to follow.

Yours, with the sincerest regard,

DANIEL WEBSTER.

Rev. Dr. Spencer, Brooklyn, N. Y.

Daniel Webster—His Faith and Conduct

By George Perry Morris

Dartmouth College next week plans to celebrate with adequate academic functions the 100th anniversary of Daniel Webster's graduation. The estimates of Webster then to be uttered and the reappraisal of him by the press of the country as it comments on the celebration at Hanover are sure to turn public attention anew to the work which Webster did for the nation and also to his character as a man.

"I still live" are said to have been Webster's last words in a prolonged, mighty struggle with death circumstantially described by G. T. Curtis. In a far deeper sense than Webster meant it, he still lives; and it will be well worth while, during the days that are just ahead, to see what the modifications in judgment are, now that well-nigh half a century has passed since Webster died, and more than half a century has gone since his famous 7th of March speech, admitted by all his friends to be his most questionable utterance and act, was spoken. Leaving to the historian, the jurist and the contemporary statesman the task of passing judgment on Webster as a public character, possibly it may not be out of place to approach him as a religious man.

If an estimate of Mr. Webster by James Parton, written in 1867, were to be taken without any reference to Parton's own hostility to Christianity, we might have to believe that Webster "had no religion—not the least tincture of it." Mr. Norman Hapgood, in his recently published brief life of Webster, ventures the dictum that with Webster, "Religion had been a decorum in his life, not a force," which, of course, is a statement a shade more favorable than Parton's, but still damning in the eyes of one who values reality in religion.

Per contra, there is the contemporary testimony of Edward Everett that he never heard from Webster "the utterance of a word unworthy a gentleman and a Christian"; of Cyrus A. Bartol, D. D., that Webster's works, "so constant and vast, were not—never could have been—those of an habitual sot," "there was in him a candor, a moderation, a justice, a natural piety, always manifest in what he did and said," he had "a mouth so finely and massively shaped to honesty that in addressing God or man it could not lie"; and much more of the same tenor from clergymen and men of station, who refuted attacks of this sort just after Webster's death. Present day judgment on this matter probably finds its most authoritative expression in Mr. J. F. Rhodes's masterly history of the period, and he, after careful study of this as of other aspects of Webster's personal creed and conduct, affirms Webster's "constant belief in revealed as well as natural religion."

Indeed, it is difficult to understand how any one who has read Webster's letter of Aug. 8, 1807, to Rev. Thomas Worcester, in which he outlined at some length his personal creed, or who has read the narrative of Curtis describing

the last days and hours of Webster, or who has read Webster's correspondence, his many speeches in support of Christian institutions, in eulogy of the Bible and in praise of the religious character of the founders of the republic, or who has collated the numerous witnesses' testimony to impressive and solemn conversations with Webster on the fundamental problems of theism and Christianity, in which he revealed profound concern, can assert that Webster's religion was solely a matter of decorum, or that it was lacking altogether. Such judgments recoil on the judges and reveal their limitations, not Webster's.

That Webster's ideal and his practice were not in harmony is only to say that, with all his greatness, he was but human. That his conception of religion was more one of speculation, of assent or dissent

"The gospel is either true history, or it is a consummate fraud; it is either a reality or an imposition. Christ was what he professed to be, or he was an impostor. There is no other alternative. His spotless life in his earnest enforcement of the truth, his suffering in its defense, forbid us to suppose that he was suffering an illusion of a heated brain. Every act of his pure and holy life shows that he was the author of truth, the advocate of truth, the earnest defender of truth and the uncompromising sufferer for truth. Now, considering the purity of his doctrines, the simplicity of his life and the sublimity of his death, is it possible that he would have died for an illusion?"—FROM A LETTER WRITTEN BY MR. WEBSTER AND CONDENSED BY PROFESSOR SANBORN OF DARTMOUTH.

from given creeds, of religion considered on the doctrinal side rather than the ethical side—a conception, therefore, that made it possible for him, even as it was for Bismarck and Crispien, to be very correct in opinion and frequently lax in conduct—is a thesis it would not be difficult to maintain with considerable evidence to sustain it accessible.

But you no sooner have made the assertion and start out to prove it than you come on other evidence which shows that phenomenal as was the intellectual caliber of the man, scarcely less so was the emotional side of him; that whereas, in 1807, in writing to Rev. Thomas Worcester with all the dogmatism of youth, he was certain as to the existence of God in three persons—"I learn from revelation alone"—in 1852, when he came to formulate his creed and dictate the inscription to be placed on his monument at Marshfield, after listening to readings from Mark and John descriptive of Jesus' deeds of healing and the faith of the Judeans who were cured by him, he put pen to paper and wrote a confession of faith in terms of heart, not intellect, and in

terms of personal experience, not of systematic theology.

"My heart," he wrote, "assured and reassured me that the gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production. This belief enters into the very depth of my conscience."

And it is to be noticed that even in the creed of 1807, when writing to Mr. Worcester, he grounded the religious nature of man, not in terms of mind, but of heart and will. "I believe," said he, "religion to be a matter, not of demonstration, but of faith. God requires us to give credit to the truths which he reveals, not because we can prove them, but because he declares them. When the mind is reasonably convinced that the Bible is the Word of God, the only remaining duty is to receive its doctrines with full confidence of their truth and practice them with a pure heart. . . . I believe that the experiments and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God, and that he is the most accomplished Christian scholar who hath been educated at the feet of Jesus and in the College of Fishermen. I believe that all true religion exists in the heart and the affections, and that therefore all creeds are fallible and uncertain evidences of evangelical piety."

Then follows his conception of Christianity on the concrete side:

"I believe that Christ has imposed on all his disciples a life of active benevolence; that he who refrains only from what he thinks to be sinful has performed but a part, and a small part, of his duty; that he is bound to do good and communicate, to love his neighbor, to give food and drink to his enemy, and to endeavor, so far as in him lies, to promote peace, truth, piety and happiness."

If Webster accepted donations in a way and to a degree that cannot be justified, it was not because he was sordid, but because of his lavish scale of living and giving. If, in his old age, he sometimes spoke in terms of reproach of some of his contemporaries who had assailed him, it was a departure from the tenor of his attitude toward men through most of his career, and was natural in view of their libels of him. His ambition to be a peacemaker between the warring sections of his beloved country was but the reflex of his habit of making peace between neighbors and friends; one of his last acts while on his deathbed was a measure of reconciliation, and one of his last opinions was, "Peace on earth and good will to men, that is the happiness, the essence, good will toward men."

In judging Webster's life one needs first to be very sure of the facts of his departures from rectitude, how numerous they were, how wide, and how bitterly repented of. The higher the mark the more venomous the dart, and contemporary gossip about public men is always rife with details which cannot bear the light of scrutiny. It is the opinion of Mr. Rhodes that "partisan malignity has

magnified his [Webster's] vices, depreciated his virtues and distorted his motives." Secondly, when fully convinced that Webster did allow his lower nature to dominate him at times, allowance must be made for the standards of the day, which were not as stern as they now are. Thirdly, he, like all men, is to be judged, as Prof. A. B. Bruce pleads in his book, *The Moral Order of the World*, not by particular deeds, but by "tendency and momentum." Lastly, no man who has thought deeply or observed carefully but knows that the man most open to temptations of the flesh is often most sensitive to the appeals of religion, and that he who can soar the highest can also fall the lowest.

There are reasons not temporary but abiding, why there should be interest in the aspect of Webster's career which has been touched upon but slightly and all too inadequately in this article. As his fame as a patriot, statesman, diplomat and orator grows there will be new interest in the questions: What sort of a man was he? What were his grounds of certitude? What were his views on the ultimate questions of human destiny? On what foundation was so massive a character and reputation built? Obviously, if it be found that so great a man had as simple a faith, if it be shown that one whose lot was cast in an environment rife with strife over doctrine never became an ecclesiastical partisan, if it be shown that his normal attitude toward men was one of peace though armed with powers which would have made him a terror in strife, the message of his life on its personal side may become an inspiration, even as his reply to Hayne altered national history, furnished the North with an ideal that triumphed in the Civil War, and now better expresses the dominant tendency of the American people than any other historic utterance of the last century.

As Webster's fame increases Americans more and more will turn to original sources for light on his character, the unity and consistency of which, interpreted by his own words and temperamental tendencies, at last are being realized. Contributory to such study will be the new collection of his letters, manuscripts and speeches hitherto unprinted, which Prof. C. H. Van Tyne of the University of Pennsylvania has been compiling and editing during the past year, and which is about completed and will be published this fall by the S. S. McClure Co. A very considerable addition to knowledge of Webster's career, motives and views will accrue from this collection, which so far as possible will be inclusive, and will shed light on places now dark. It will have the merit of having been edited by a trained historical investigator, one unhampered by any such personal relations as militated against Curtis, or Fletcher Webster's valuable but necessarily partial and partisan contributions to knowledge of the real Webster.

An interesting letter of Webster, discovered by Professor Van Tyne, may be found on page 416.

Let him who gives be silent, but let him who receives speak.—*Michael Cervantes.*

The Religious Side of President McKinley*

By Rev. F. M. Bristol, D. D.

Pastor Metropolitan Methodist Church, Washington, D. C.

Mr. McKinley was not only a highly moral man; he was devout, religious, Christian, a firm believer in God and Christ and the Bible, as the best and greatest in our history have been. He was a thorough Methodist by training and choice; not a narrow sectarian, but, while true to his own church and her scheme of faith, he was most liberal toward all the religious schools, appreciating the loyalty of all the great churches and their providential place and mission in the nation's moral training and in the evangelization of the world.

The President was a faithful attendant upon the public worship of the Sabbath. Rarely, and then only under peculiar stress of circumstances, was he absent from his pew when the minister entered the pulpit. Every Sunday morning, rain or shine, a beautiful bouquet of flowers, gathered from the White House gardens or conservatory, was sent to the Metropolitan Church for the pulpit by order of the "first lady of the land." After the services these flowers were usually distributed in small bouquets among the sick of the vicinity.

The President was an earnest and devout participant in the thanksgiving services held in the Metropolitan Methodist Church at Washington (after the battle of Santiago), when, with a vast multitude, he was often moved to tears by the powerful emotions which the impressive occasion inspired. He was an earnest, sincere worshiper; in manner simple, unassuming and manly. He took an active part in all the services of the congregation, joining in the Apostles' Creed, the responsive reading of the Scripture, the Lord's Prayer and the singing of the hymns. He was rarely, if ever, absent from the monthly service of the Lord's Supper. It was his desire to be unnoticed as a worshiper, to have no more attention paid to him than to any other member of the congregation. It would, indeed, have been embarrassing, if not offensive, to him to have had the minister directly or indirectly make him the object of his remarks, or in any way call attention to him or emphasize the fact of his presence. In this he was one of the people, thoroughly democratic and brotherly. One special courtesy, however, the congregation always insisted upon extending the President. After the benediction had been pronounced by the pastor, the congregation remained standing until the President and those who might be with him had passed down the aisle and out of the audience-room.

Mr. McKinley greatly enjoyed gospel preaching and had a warm place in his heart for the minister of Christ. No man was a more attentive, appreciative and helpful listener than he. Never did he take his keen but kindly eye from the preacher, but, following him closely from beginning to end, he honored him with an attention worthy of his sacred theme. He did not enjoy sensational preaching, and, although he appreciated a patriotic

discourse in its place and season, he had too good taste and too profound a reverence for the sacred functions of the pulpit to be edified by political preaching. Some people would have called him old-fashioned in his religious notions. I have heard him say, with a look of earnestness, "I like to hear the minister preach the plain, simple gospel—Christ and him crucified."

When his official responsibilities were less numerous and weighty Mr. McKinley was an active worker in the church. I recently met in the East a prominent business man of Chicago, who remembered with pleasure the time when he was a member of the Sunday school in Canton, O., of which Mr. McKinley was the superintendent. In other prominent official capacities he had served the church of his choice.

His early interest in Sunday school work was inspired by a love for the children, which has always been one of the noblest traits of his character. Perhaps no President has ever manifested greater fondness and respect for the American boys and girls than Mr. McKinley. Seldom did he or his beautiful wife appear at a door or window of the White House on a public occasion that they were not surrounded with a bevy of happy children. I have been present during the President's official hours, when he would receive senators, congressmen and others who had business with him. Often the visitor would be accompanied by a little boy, a son or friend. The President would invariably pay special attention to the lad, shaking his hand heartily and speaking a kindly word and manifesting an interest in him such as the boy could never forget.

One cannot have come in contact with this providential man without feeling that the controlling force in his character and life was righteousness. One noticed in him that robust conscientiousness which ever asks, "What is right?" and at any hazard of fortune, place or fame dares to maintain the right.

Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!

—Whittier.

Last Words of Eminent Men

It is God's way. His will, not ours, be done.
—William McKinley.

Lord, I believe, help thou mine unbelief.—
Bismarck.

May God have mercy on me.—Lord Chief
Justice Russell of England.

Lead a good life.—Thomas Hill Green,
English Philosopher.

I see earth receding, heaven is opening.
God is calling me.—Dwight L. Moody.

God is love. We will rest there.—Rev. Dr.
George W. Field of Bangor.

* From an article in *The Congregationalist*, Sept. 22, 1898, adapted to the present time in tense form.

A Petition

(In behalf of Mrs. McKinley)

BY HARRIET PRESCOTT SPOFFORD

Lord, if upon the earth thou once
didst fare

To bind the broken heart, come
now, come now!

Bend, Lord, in answer to a people's
prayer,

And lay thy healing hand upon
this brow!

Lead her faint spirit softly after him
Who goes before into the clearer
light

Where as great joy makes all our
losses dim

Thou, Lord, thyself, art all there
is of light.

Give her throughout the shadow of
her years

Sense of the dear companionship
she had

Before the skies became a mist of
tears,

Still going all her way, still sweet
and glad.

So thy strong forces be to her the
arm

On which she leaned while press-
ing toward the mark

That shines o'er every sorrow and
alarm,—

She from great splendor fallen on
the dark.

Let consciousness of a wide love
today

Mingle a drop less bitter with
the myrrh

That brims her cup, while all a
nation, nay,

A multitude of nations, mourns
with her.

And out of thy near heaven of
heavens, oh thou

Who art the source of life, the
end of death,

To this afflicted, tossed with tem-
pest, now

Give comfort as a mother com-
forteth!

Rev. Dr. C. H. Parkhurst has been sampling some of the Anglican clergy who are sent over on the continent of Europe to enable Anglicans and Episcopalians to "worship God according to the rubrics of the Prayer-Book." The only interesting feature of the sermons that he finds is their brevity.

William McKinley

His Life Story

The Chief Executive, who died at 2.15 on the morning of Sept. 14, was born at Niles, O., Jan. 29, 1843, in a small village in which his father was an iron merchant, a man strong in his convictions, as is customary with the Scotch-Irish, in religious affiliations being a Methodist and in politics a Whig. The boy's education was gained in the common schools of the time, in Poland Academy and at Alleghany College at Meadville, where he remained but a short time. Then followed a brief period of teaching school, and the Civil War was upon the nation.

Young McKinley promptly enlisted in the Twenty-third Ohio Volunteers, a regiment which had exceedingly able commanders and made a splendid record. On the field of Antietam McKinley, the commissary sergeant, was so gallant that the colonel of the regiment, afterwards President of the United States, Col. R. B. Hayes, recommended him for promotion, and in a short time he rose to the rank of brevet-major, received at the

presidency, but he had gone pledged to support the candidacy of Hon. John Sherman, and would not listen to the proposition that he be considered, demanding that nothing be done which should seem to countenance the proposition. Fidelity to his friends was one of the leading characteristics of Mr. McKinley.

In the Fifty-first Congress he played an important part, doing most to shape the tariff act which will always bear his name. Then followed the Democratic victory of 1890 and the temporary relegation of Mr. McKinley to private life. In 1891 he was elected governor of Ohio, which office he filled with ability for two terms. In the 1892 Republican Convention he received some votes, chiefly from Ohio. His time had not come. In 1893 came the panic, the reaction of the country to the Democratic party, and in the congressional elections of 1894 he, along with a sufficient number of Republicans, was returned to Congress to give a Republican majority.

In 1896 at the Republican National Convention he was nominated for the presidency on the first ballot, and was elected President later by an immense popular majority and a vote of 271 to 176 in the electoral college.

After four years of service as President in meeting graver problems of state and more intricate problems of diplomacy than any of his predecessors save Washington and Lincoln, he was renominated by the Republicans in 1900 and re-elected last fall on the strength of his record. His last public utterance was at Buffalo a day or two before he was shot, in which he exhibited a grasp of domestic and foreign trade conditions, a disposition to adjust his own and the nation's policy to new circumstances, which revealed a courage and patriotism of the highest order, namely, the courage to right about face.

In personal appearance the President was striking, his face and head having points of similarity to those of Napoleon and Daniel Webster. He was genial, cordial, approachable, thoroughly democratic, tactful, powerful through persuasion and not domination. His temper was seldom ruffled, so seldom that his placidity often led people to misinterpret his evenness of spirit for lack of it—a sad mistake.

In 1871 he was married at Canton to Miss Ida Saxton, a banker's daughter. Two children came to them, but died early in their lives, and Mrs. McKinley for many years has been an invalid. History fails to record more constant husbandly devotion and love than Mr. McKinley has shown to his wife, and in the presence of such devotion, which by the very necessities of his public career had to be more or less publicly displayed, the entire world has stood in reverence, deeming it impossible that the heart of a man so ideal in his domestic love could be other than patriotic in its motives and intent on conserving national welfare.

Not in Vain

BY CHARLOTTE BURGIS DE FOREST

As one who sits in gloom, the nation mourns.
The path unto the grave—a veiled path
While men brought merchandise, and ate, and
slept—

Has been laid open to the people's soul.
Like as the sunlight bursts through darkening
clouds,
So for a moment has a farther light
Shone through the mortal wound of our dead
chief,

To quicken seed that lay in lethargy
Of self-security and stagnant peace.
And let the tearful clouds that darken now
This goodly land of freedom and of light,
Water the grain unto the harvesting
Of clearer sight and purer liberty.



This is a reproduction of a bust of President McKinley made by Mr. C. H. Niehaus of New York city, a well-known sculptor, after repeated sittings given by the President, at which the sculptor's facilities for getting a fine portrait were unusually ample.

hands of Lincoln, as he was mustered out at the close of the war; and as "Major" he was most familiarly known to his older friends.

Returning from war he chose the law as a profession, studying with older practitioners and for a time at the Albany (New York) Law School. Admitted to the bar, he settled down in Canton, with which town he has since been intimately identified and where he was devotedly loved. His political career began with his election as a Republican to Congress in 1876. His father's early connection with the iron industry and his thorough belief in protectionism had not been without effect on the boy and young man, and it is natural, therefore, to find him, as soon as he enters Congress, first addressing that body in defense of protection, which principle he later came to stand for more prominently than any other man in the House.

Space fails to enter into a description of the incidents which cluster around the striking congressional career of Mr. McKinley. Now he was on the top wave, now under. But he long held steadily to belief, as a matter of principle, in the protection idea, and as his merit as an expositor of the same and as a persuasive, influential committee man became better known the Republican party looked to him more and more for leadership.

In the Republican National Convention of 1888 Mr. McKinley's name was first mentioned as a possible Republican candidate for the

Notable Public Utterances of President McKinley

Outspoken and Eloquent Championship of the Christian Religion

The Nobility of Service He who serves the Master best serves man best, and he who serves truth serves civilization. There is nothing that lasts so long or wears so well and is of such inestimable advantage to the possessor as high character and an upright life, and that is what you teach by example and by instruction. And when you are serving man by helping him to be better and nobler you are serving your country. . . . It is no longer a drawback to the progress of a young man to be a member of a Christian church. It is no embarrassment; it is an encouragement. It is no hindrance; it is a help. There never was in all the past such a demand as now for incorruptible character strong enough to resist every temptation to do wrong. We need it in every relation of life, in the home, in the store, the bank, and in the great business affairs of the country. We need it in the discharge of the new duties that have come to the government. It is needed everywhere, never more than at this hour.—*From an address to a gathering of Epworth Leaguers and Christian Endeavorers in San Francisco.*

A Tribute to Missions The story of the Christian missions is one of thrilling interest and marvelous results. The services and the sacrifices of the missionaries for their fellowmen constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support and the homage of mankind. The noble, self-effacing, willing ministers of peace and good will should be classed with the world's heroes.—*From an address before the Ecumenical Missionary Conference, April, 1900.*

Religion on Its Practical Side No man gets on so well in this world as he whose daily walk and conversation are clean and consistent, whose heart is pure and whose life is honorable. A religious spirit helps every man. It is at once a comfort and an inspiration, and makes him stronger, wiser and better in every relation of life. There is no substitute for it. It may be assailed by its enemies, as it has been, but they offer nothing in its place. It has stood the test of centuries and has never failed to help and bless mankind. It is stronger today than at any previous period of its history, and every event like this you celebrate increases its permanency and power. The world has use for the young man who is well grounded in principle, who has reverence for truth and religion, and courageously follows their teachings. Employment awaits his coming and honor crowns his path. More than all this, conscious of rectitude, he meets the cares of life with courage; the duties which confront him he discharges with manly honesty. These associations elevate and purify our citizenship, and establish more firmly the foundations of our free institutions. The men who established this Government had faith in God and sublimely trusted in him. They besought his counsel and advice in every step of their progress. And so it has been ever since; American history abounds in instances of this trait of piety, this sincere reliance on a Higher Power in all great trials in our national affairs.—*Words addressed to a Y. M. C. A. Convention.*

Duty Determines Destiny The war with Spain was undertaken, not that the United States should increase its territory, but that oppression at our very doors should be stopped. This noble sentiment must continue to animate us, and we must give to the world the full demonstration of the sincerity of our purpose. Duty determines destiny. Destiny which results from duty performed may bring anxiety and perils, but never failure nor dishonor. Pursuing duty may not always lead by smooth paths. Another course may look easier and more attractive, but pursuing duty for duty's sake is always sure and safe and honorable.

It is not within the power of man to foretell the future and to solve unerringly its mighty problems. Almighty God has his plans and methods for human progress, and not infrequently they are shrouded for the time being in impenetrable mystery. Looking backward we can see how the hand of destiny builded for us and assigned us tasks whose full meaning was not apprehended even by the wisest statesmen of their times. The progress of a nation can alone prevent degeneration. There must be new life and purpose or there will be weakness and decay. There must be broadening of thought as well as broadening of trade. Territorial expansion is not alone and always necessary to national advancement. There must be a constant movement toward a higher and nobler civilization, a civilization that shall make its conquests without resort to war and achieve its greatest victories pursuing the arts of peace.—*From a speech in Chicago, Oct. 19, 1898.*

A Quiet Spirit in Victory It is fitting that we should pause and, staying the feeling of exultation that too naturally attends great deeds wrought by our countrymen in our country's cause, should reverently bow before the throne of divine grace and give devout praise to God, who holds the nations in the hollow of his hands and worketh upon them the marvels of his high will, and who has thus far vouchsafed to us the light of his face and led our brave soldiers and seamen to victory.—*From a Proclamation of Thanksgiving after the Battle of Santiago.*

Liberators Not Oppressors There is no occasion for faint hearts, no excuse for regrets. Nations do not grow in strength, and the cause of liberty and law is not advanced by the doing of easy things. The harder the task the greater will be the result, the benefit and the honor. To doubt our power to accomplish it is to lose faith in the soundness and strength of our popular institutions. The liberators will never become the oppressors. A self-governed people will never permit despotism in any government which they foster and defend.—*In New York City, March 3, 1900.*

Good Will to Men and Powers of the earth. Let us ever remember that our interest is in concord, not conflict, and that our real eminence rests on the victories of peace, not those of war. . . . Our earnest prayer is that God will graciously vouchsafe prosperity, happiness and peace to all our neighbors, and like blessings to all the peoples and Powers of the earth.—*From his last speech, made at Buffalo, Sept. 5.*

The Churches and the Tragedy

Tender and Appreciative Words Spoken Last Sunday in Every Part of Christendom

Boston

Bishop Lawrence of the Protestant Episcopal Diocese of Massachusetts, preaching in Trinity Church, dwelt on the Americanism of the martyred dead, on the purity of his domestic life and the genuineness of his religious convictions and closed with an appreciation of him as a statesman: "If by a statesman is meant a President who is always in advance of the thoughts of the people and sees far beyond, then he was not a statesman. But if a statesman is one who goes step by step with the people and guides them in the right direction, as he sees it, then he was a great statesman."

Rev. Dr. J. L. Withrow, in Park Street Church, emphasized the domestic virtues of the man. "What marvelous loyalty to the marriage vow!" President Seelye of Smith College, preaching at the Old South Church, urged the people to find in Christ's serenity of soul in the presence of foes and death on the cross a model for their conduct when face to face with a crisis in which the malignity of man and the mystery of God's Providence were so apparent and so inexplicable. Dr. S. E. Herick, at the Mt. Vernon Church, said that "the rattlesnake is rational beside the anarchist." The fundamental lesson of the hour he held to be "the permanence of God's rule in all the affairs of the national life." He also pointed out the vicarious quality of American citizenship as exemplified in Mr. McKinley.

Rev. J. O. Haarvig, at the Allston Congregational Church, found consolation for the future in the moral integrity and exceptional ability of the new President. Rev. Daniel Evans of North Cambridge deprecated suggestions of extirpating anarchy by anarchy, but favored stern measures of repression. Dr. William H. Davis, at the Eliot Church, Newton, defended the dead President from the charge of opportunism, claiming that by keeping close in touch with popular opinion and hearing the undertones of the masses the President showed his greatness and fitness for the place. Rev. O. S. Davis of the Central Church, Newtonville, claimed that the inherent virtue of our institutions was an anchor on which we could count at such times as these, and he argued that the high quality of our public men should inspire confidence. He had stern words of condemnation for those in high places who vilify national officials.

Rev. H. G. Hale of Leyden Church, Brookline, said: "He died vicariously. He gave his life for the nation. For it was not because Mr. McKinley was what he was that he was brought low, but because he was the President of the United States. He suffered for the people. The blow which was aimed at the heart of the nation's life fell of necessity upon him. The chastisement of our peace was upon him. And how can the nation feel that a life has been sacrificed for it without rising to a nobler effort to live out its highest ideals and fulfill the Christian purposes of its founders? It was a Christian's struggle for life and a Christian's death. That part of the nation which thinks little of God and his guidance of our affairs, and his nearness to individuals, must perforce listen to those chanted words, 'Nearer, my God, to thee, nearer to thee.' And that part of the nation which thinks little of the supreme love which rules all the affairs of men, of that Father who sent his Son into the world, must needs have its attention called, in the hush of its own grief, to the great fact as it listens to the last words: 'It is God's way. His will be done.'"

New York

At the Roman Catholic cathedral as "Father" Lavelle, the most eloquent of Catholic preachers in New York, discoursed on the lofty character of the dead, Archbishop Corrigan wept with uncontrollable emotion. Rev. Dr. Morgan Dix at Trinity Church said that the most solemn issue of the hour was the duty of those who remain to devise ways and means of putting an end to anarchy; and when he came to deal with the life and character of the dead he broke down and wept.

Dr. Jefferson was greeted by a large congregation when he preached for the first time since vacation. Of the dead president he said that he was a much greater man than those around him, and that an evidence of his greatness was the fact that he bound men to him by ties of love. He was great in the best sense, because he was good, and never did he so show his greatness as when he said on his cross, "It is God's way." Of the social conditions which have made possible the national tragedy Dr. Jefferson said that anarchy could not be stamped out by making laws against it, but that the only way to end it is to relieve the conditions that gave it birth in the countries of eastern Europe.

At the morning service in Pilgrim Church Mr. Ramsdell's subject was The Problem of Wicked Men. He considered the question as to why God should permit such an act as that of the assassin, and said that time would show underneath the calamity some beneficent purpose. He contrasted the black purpose of Czolgosz with the white soul of McKinley, beautiful, majestic and Christlike.

In Europe

Few churches in Great Britain failed to note in some way the blow that had fallen on a kindred people. Ambassador Choate and his staff attended a special service at St. Paul's Cathedral, where Canon Scott-Holland preached, and pointed out the significance of the fact that such a blow against law and order should be struck in a republic. In accordance with a special order to the British army, honors were paid to the memory of the dead such as only are paid to members of royal families. The colors were draped and the army bands played dirges.

In Paris the American Protestant Episcopal Church, Rev. Dr. Morgan, rector, and the American chapel, Rev. Dr. E. G. Thurber, pastor, had special services, and will hold others on Thursday, of commemoration for the people of the United States.

Dr. Dickie, pastor of the American Church in Berlin, preached to a large congregation of Americans and representatives of the German government sent to show sympathy. In St. Petersburg and Moscow special services were held in the Anglican churches, and in the British-American chapel at St. Petersburg, Dr. Francis officiating.

Here and There

At Dartmouth College Rev. Dr. H. P. Dewey of the Church of the Pilgrims, Brooklyn, preached the opening sermon of the year to the students and townspeople, using President McKinley's life as a text for lessons of fidelity and purity; and at the afternoon vesper service President Tucker, in talking to the students alone, assigned as causes of the assassination imperfect education and toleration of abuse of freedom. "We have inherited freedom," he said, "but we have not yet learned to protect it."

Hon. Josiah Quincy, former mayor of Boston, in an address at the Prospect Street Congregational Church, Cambridge, advocated such Federal legislation as will make a murderous assault on the President, wherever it happens, punishable with death. He urged a censorship of the press, not only in the publication of anarchistic sentiments, but in detailed and realistic descriptions of crime, and he believes that anarchistic organizations should be made illegal.

Rev. Dr. F. A. Noble, preaching at Rangely, Me., is reported as making a stirring appeal for restriction of anarchy.

Rev. Dr. P. S. Moxom, preaching at the South Church, Springfield, held that Czolgosz's crime was high treason, irrational even from the anarchistic point of view. He severely rebuked the sensational press and the abuse of public officials by men who differ from them politically.

Mr. G. W. Cable, the well-known man of letters, at a memorial service held in the Edwards Church, Northampton, Mass., spoke on what he termed the vanity of liberty. "We have a magnificent liberty, but with it magnificent duty. Even the President had more confidence in the people than the result justified."

President Carter of Williams College, at a memorial service in the Congregational Church, Williamstown, Mass., denounced the journals and men who have spoken bitterly against the dead President.

Sympathetic Words from the Duke of Cornwall

The Duke and Duchess of Cornwall, representatives of the British royal family, on their tour around the world visiting the British Empire, were welcomed to Canada on the 16th amidst rejoicing tempered with sorrow for the tragedy at Buffalo. The Duke of York in his speech in reply said:

I take this, the first, opportunity to express, in common with the whole civilized world, my horror at the detestable crime which has plunged into mourning the great friendly nation on your border and has robbed the United States of the precious life of their first magistrate in the midst of the fulfillment of the high and honorable duties of his proud position. The duchess and I share with you to the fullest extent the feelings of sympathy which you have manifested towards a people with whom we are connected by ties of kinship and of national esteem, and our hearts go out to the widow and bereaved family of the late distinguished and beloved President.

As a Close Friend Saw Him

Secretary of the Navy Long, addressing the Essex Club May 1, 1899, on an occasion when some of the heroes of the battle of Manila were the special guests of the club, spoke words of defense of the Administration which are worth quoting at this time when the country has come to see what many have hitherto questioned, namely, the ability and purity of motive with which questions of state growing out of the Spanish war have been handled. He said:

It may be true, also, that there are those who would be glad, or think they would be glad, to have our entrance into the Philippines result in ignominious failure and disaster.

But they are unjust to themselves. The better hope of the world is that it will tend to the social and political en-

franchisement of those islands under our lead. To this high and Christian spirit you will all come. The only difference among us, after all, is a difference as to the method in which the thing shall be worked out. Very likely the method of somebody might be better than that of somebody else. Possibly some of our good men or women, if they were at the presidential helm, would make it all plain sailing in half a day.

But just at present a plain, honest, devoted citizen, whose ambition and purpose is to render good service to his country and to humanity, is on duty there, and he cannot give that duty up to transfer it or shirk it. He is doing that duty as best he can, and he is doing it in just the spirit, if not in just the way, that the most exacting combination of good sense and good conscience at this table would have him do it.

Other Tributes to the President

It is fit to grieve; but it is not fit to be cast down. Let us not mourn as men without courage or faith, but as citizens of a great, free, sufficient nation, which has millions of strong sons ready to live for it, or, if need be, to die for it, which, with God's favor, will go forward secure in its liberties, serving humanity with unflinching purpose.—*Boston Herald.*

O, shame! that in this land of ours, where it has been our pride to contrast the safety of our chief magistrate with the dangers that surround other rulers! Every American has stood as a bodyguard to our President. Every man, no matter how much he differed in his opinions with the President, would defend him with his life. We have tried to impress upon the world that our ruler did not need all the fripperies of monarchies, nor a bodyguard to surround him. Yet we awake from our dream; it is shattered by the bullet of a coward.—*Rev. George C. Lorimer, D. D.*

The best gift which Major McKinley had, next to honesty of purpose, the love for political life and integrity of character, was tact. This he had in measure large and growing. . . . By nature the contentious spirit was not in him; he shunned rather than cultivated it, but when he fought it was with courtesy and strength. . . . He was responsive, within what seemed to him the lines of right and honor, to popular pressure, and his ability to compromise and yet to lead was great. . . . It was not his way to flatter and be ill-natured, and his repose of manner and temperament were elements of power.—*Springfield Republican.*

And so leave we the beloved and honored President to his rest and his future glory, for certainly his name will shine magnificently among those of the greatest of the lives immortal—with those of Washington and Lincoln; great for the way in which he guided the country through a mighty crisis in its fortunes; great in his closing words; great in his constant thought for others; great in his submission to the will of God; greatest, perhaps, in that deathbed scene, so perfectly accordant with the precepts of the gospel and the example of the Saviour.—*Rev. Dr. Morgan Dix of Trinity Church, New York City.*

The text of Rev. Hugh Black's remarks at the Fifth Avenue Presbyterian Church is worth publishing, as it reveals the heart of a rising, influential Scotch preacher. He said: "Although not an American, I feel it my duty to express myself on the subject which I feel to be uppermost in the minds of all of you. Of the deed committed at Buffalo, I can only say that it was such that naturally every man must express his abhorrence at it as well as at the detestable principles which inspired it. I can assure you that nowhere outside of this country has the sorrow over it been felt more keenly than in Great Britain, where your President was admired as a man and hon-

ored as the head of this great nation. Over there he was generally looked upon with confidence and with esteem on account of his great character. It is such times as these that make us conscious of how nearly akin we are in blood and in spirit."

Criminal Assault by Intemperate Speech

Bishop Doane of Albany, in a letter to the *New York Tribune*, has placed some of the responsibility for the crime at Buffalo near by, if not at, the doors of men in high places in the nation, men of education and long American lineage, who did not stop with criticising the wisdom of Mr. McKinley's policy, but proceeded to impugn his motives. Bishop Doane writes:

The sudden act of violence, wrought by a man whose feeble and unreasoning mind had been poisoned by the virulent anarchy of a madwoman, has something behind it which concerns us all. The habit of rude and reckless criticism of our public men, so common as to be almost universal, sows seeds which issue in harvests that the sower never meant. What our Lord said of himself, that he reaped where he did not sow, and gathered where he had not scattered seed, is a natural and spiritual law of universal application. Just as the process of nature cannot be arrested in order to prevent the coming up of tares which have been sown, so the inevitable laws of moral and spiritual life must work out their own allotted course, and men reap harvests that they did not dream of from seed which, in the thoughtless violence of hasty and ill-considered speech, they

did not dream that they were sowing. Is it not worth while for men in private and in public, in conversation and in the press, to learn to draw the line of difference between fearless and outspoken criticism of policy and the bitter denunciation of the person; between the condemnation of disapproved methods and the abuse of the man in office? It really is only one step along the same line from the harsh and cruel personalities of speech to the treacherous assault upon the person.

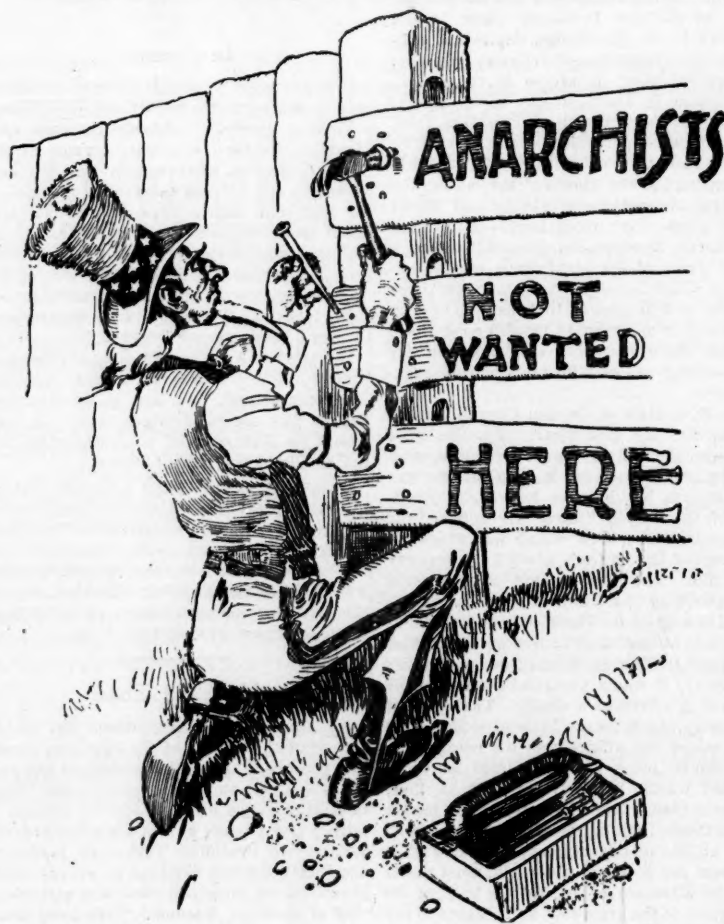
Biographical

REV. ALLAN HASTINGS

Seldom does a more touching story of a ministerial breakdown come to us than that relating to the long illness of Rev. Allan Hastings and his death in Pasadena, Cal., Sept. 5, at the age of thirty-seven. A graduate of Amherst College in 1884 and of Hartford Seminary in 1890, he first served Plymouth Church in Milwaukee as assistant pastor and a year later went to Plymouth Church in St. Louis, whose pastorate he filled for three years. In the spring of 1895 he went to California in the hope of recruiting his health, which had always been somewhat frail. Here too he did substantial work as pastor in the Rialto and Bloomington churches, then in Lake Avenue Church in Pasadena, and still later in Ontario Church, which after two years' fruitful service he was obliged to relinquish last December. Since then it has been a losing fight with tubercular laryngitis, but as a ministerial brother on the ground writes, "He went through the last pitiful weeks unafraid and without foreboding. A childlike trust he had, both for himself and his family." He leaves a wife and six little children, for whom there is all too little provision.

Mr. Hastings was an interesting and noble man and a loyal, devoted minister. He did his work in the face of great physical obstacles, uncomplainingly, thoroughly and as long as strength sufficed.

Christian World Catechism No. 10



From Chicago Record-Herald

Is this a whim or a conviction of Uncle Sam's? He looks as if it were the latter.

The Home and Its Outlook

Paternity

A cloud came darkening up the west,
And as its awesome pall drew near,
It hushed the home with vague unrest,
And filled my heart with nameless fear.

I heard a rustle as of wings—
And turning, saw Death's angel fill
The room. Then froze life's very springs
Within me, and my heart stood still.

The dreadful presence, in the gloom,
Bent o'er my love—smiled—and went by;
When from the stillness of the room
There faintly came a little cry.

And lo! from heaven an angel throng,
As on that old-time Christmas morn,
Took up anew their happy song,
"For unto you a child is born."

—James Terry White.

A Wrong Impression of God

That parents should be careful as to the idea of God which they give to little children is illustrated by the following incident, for the truth of which we can vouch. A mother, the wife of a Congregational minister, was telling her little boy, four years of age, the story of Abraham offering up Isaac. She dwelt on the obedience of the patriarch, and how hard it was for him to give up his only son at the divine command, when suddenly her attention and her story were simultaneously arrested by the sight of her son. His cheeks were burning red and his eyes flashed forth indignation, and, as soon as the mother's silence gave him opportunity to speak, he said: "If I could get into that heaven, I would frow a stone at that God." It is safe to say that that mother will tell the story to no other children, or, if she does, she will tell it in a very different way.

Keeping Commercialism Out of the Home

Dr. C. H. Henderson, writing in *The Kindergarten Review*, declares that we are bringing the spirit of commercialism into the home when we establish a system of bribes and rewards for the child's service, which should be spontaneous and loving. There are plenty of households, it must be admitted, where money values play an important part, and even hospitality is a matter of give and take, but the best Americans still have high ideals of what home should be, as eloquently expressed by ex-President Cleveland. In a recent address during Old Home Week in Norwich, Ct., he said: "The American home should always be . . . a haven of rest, where unselfish and unsordid love and affection banish consuming care and the lust for gain; where, in the light of true American womanhood, are found constant comfort, joy and brightness, and where children are taught to love God, to love each other and humanity, and to love their country. Patriotic and thoughtful men sadly fear that the growth of commercialism and the mad rush for wealth among our people will open the doors of our homes to hateful visitants. . . . Let us devoutly pray that amid the perils and temptations of our vast growth and expansion we may hold fast to our

loyalty for the old home, and that its chastening, purifying memories may soar high above the dust and din of money-getting."

The Baby's Method

BY HELEN CAMPBELL

They were a family not of method but of methods, and the three children represented not alone a method apiece but singular variations and combinations of each with all. The father accepted Rousseau—in fact, insisted upon his theories as foundation, modifying them as seemed good to him by fragments of Herbert Spencer and deductions of his own from that large and shadowy realm entitled by him "my theory of life in general." On this basis Charles had arrived at the age of eight, and was stated privately by the next door neighbor to be "a pestilential infant." With the arrival of Charlotte the mother had turned to Pestalozzi, and a year later joined a Mother's Club and began upon Froebel. But the father declined to listen to either. Rousseau had the ideal temperament. The other men were mere barbarians, so to speak—German theorists over whom it was the fashion to run mad.

The mother was mild but persistent, and went on studying and gazing with large, calm, uncomprehending eyes on the face of the enthusiastic chairman of the club, who harmonized the most incongruous statements with an ease and fluency born of many years of club life, and also at times had a real thought which meant positive help. Engaged in these studies and many commentaries upon them, it appeared to the mother of Charles and Charlotte and Augusta—nicknames were never allowed in the Atherton family—that she was bringing up her children according to the highest light of a wonderful period in the history of man, and thus her face retained the serenity that this type often wears. Mr. Atherton did not agree with her, but it was a placid disagreement, since until her own mind was quite clear Mrs. Atherton made no decisive move save in sending Charlotte to the kindergarten, from which she was presently returned as not adapted for that environment.

One law ruled, a central fact in administration: there was to be no punishment of any sort. The act itself carried its own consequences of good or evil. Why should imperfect human judgment step in and alter results? It did not, and thus the neighbors learned to avoid the house till after the children's bedtime, if there could be said to be a bedtime. But the children were healthy and vigorous, and so worn with their day's exertions that they were usually glad to go to bed, and thus the social graces of both husband and wife were not entirely lost to the little world about them.

With the arrival of Mildred and her early introduction to her high-chair, with a share in the domestic orgie known as mealtime, came a new and singular phase. At six months this infant wore an air of perplexed consideration. She had her

father's dreamy, self-absorbed eyes. In her case it appeared to be absorption in everything but herself. She gazed fixedly upon Charles, who elected to drink his milk from a family heirloom, a silver pitcher, priceless in its associations, but long a football, so to speak, in the Atherton nursery. Nothing was too good for the children. What they wanted they were to have unquestioned, though it proved at times difficult not to question where all wanted it at once.

But Mildred, lost in speculation, barely put out her roseleaf hand for anything, taking what was given and eating it meditatively, as if more serious matters were first to be considered. Precisely as her father had been known to stir his coffee stone cold, his unseeing eyes the meantime fixed on the chimney-piece or a curtain tassel, did this infant pause with her spoon in air and search in space for the causes of things. And, like her father again, she came to consciousness with a sweet little wandering smile that had, it seemed, remained to him from his own babyhood and was one item of his present charms.

"I think Mildred has a temper," said the mother one day.

"You must be mistaken," said the father. "There is no such thing in any of the children."

"But Mildred was screaming behind the horse-chestnut tree and would not let Charles come near her."

"That was wise. A mood is better for solitude."

"But she ran away to Mrs. Smith and was there an hour or two. And when she came home she told me she had seen Mrs. Smith put Henry in the closet. It astonished her."

"I regret it," said Mr. Atherton, with a sigh. "It is a great error."

"I told her so," said Mrs. Atherton. "That is, as much as one can tell such a baby, and she seemed to understand, for she shook her head very hard."

"That is well," returned the father and lost himself again in the chemical treatise before him.

This episode took place in the evening. At breakfast, in the midst of the general whirl of remarks and demands, the baby threw down her spoon and uttered a loud cry. The family paused. This was a phenomenon to be studied by all.

"Baby bad. Baby going to be bad now," descending from her high chair. "Open door quick."

Mr. Atherton rose mechanically, and took the road pointed out by the small finger. It led to the narrow closet at the end of the room, and he opened the door.

"Shut door," commanded the inflexible voice, and he shut it. At once a rain of kicks and blows descended on the panels, and shrieks of a quality never before known in the Atherton family pierced the ears.

"She is dying," Charlotte screamed, and Mr. Atherton opened the door hastily and sought to take the sufferer in his arms.

"Let go! Put down! Shut door!" resounded the voice, and he closed the door on which again a rain of blows descended

and more shrieks went up. Then there was silence and, in some minutes more, a little knock. "Baby come out now. Open door."

The door was opened. The baby came out serene and unconscious, it seemed, mounted her chair and finished her porridge, vouchsafing no explanation then nor after.

But she had taken the matter in hand permanently. From that day, when Mrs. Smith gave her the first impression of punishment, she administered it to herself whenever it seemed the wise course, ordered herself into the closet, screamed and stamped and thumped till she had spent all her small rage, sat silent for a meditative period on the floor and came out with the countenance of a happy cherub to pursue her usual serene career till next time. They did not come often, but they came, and Mr. Atherton had no word of exhortation or of theory to fit the case.

Thus the baby brought herself up, and most judiciously. Screams ceased in time to be a part of the imprisonment, and later she thumped no longer. But a habit had formed, and instinctively she retired to the closet to dispose of a bad mood. Now that she is woman grown, with a child of her own coming to the age where she began discipline, she wonders if the method will reproduce itself, and smiles as she remembers the sense of surety with which she entered the darkness, knowing that her own shadow would be left with its kindred, and even, she tells us, often disposed to try it now.

"It was the silence that did it," she says. "Another version of 'going into the silence,' but it meant something then, and it always will. To get away alone and have it out—that is the main point; and I remember as I grew older and knew I should be happy again in a moment, I said to myself, 'Now God is coming back,' for I thought then that I had sent him away. I know better now, and yet in a way it was all true."

"She brought herself up," the father says, "and really she has the only training in the family."

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

57. DROPPED ENDS

Feeling in the *oo* for a little sport, I laid aside my interesting *oo* and *oo* my way across a wide *oo* to the margin of a *oo* where I might not only *oo* for *oo* fishing but perhaps get some duck, or at least some *oo* and *oo*. After crossing many a *oo* of ground, I came to a great tree whose gnarled *oo* made a cosy *oo* in which to rest, and remove the *oo* which hurt the corns of my right *oo*, while the boughs overhead made a sort of *oo* to shelter me from the sun's rays, and make me enjoy the *oo* shadows beneath. Looking up I saw an old *oo* bringing *oo* to its young, and also perceived that I had "treed a *oo*." I began to tie a *oo* in my fishing line preparatory to beginning my work of slaughter on whatever *oo* creature was about to meet its *oo* at my hands, but I got no farther. All seems too peaceful for such designs, a dove *oo* in the thicket, a cow *oo*

in the field, the far-off *oo* of a locomotive reached me, I can even hear old chanticleer in some distant *oo*. I fall into a reverie, and weave many bright patterns in the *oo* of fancy, whose warp and *oo* are made of dreams. But I *oo* realize that time has flown, it was high *oo* when I came forth, now the *oo* is struggling with the clouds, and I can hear an owl *oo* in the darkness. I do not upbraid myself for being a *oo* and losing a day; though no game fills my bag, I have lost nothing, but nature has given me a better *oo* than the chance to slay among innocent creatures. Why should one be a rude *oo* even in the presence of the wild creatures and care only to despoil and *oo* in the premises of nature? I trudged home as the thunder began to *oo* in the West, and reached the *oo* of my own private *oo* before the storm broke.

DOROTHEA.

58. CHARADE

While flocks in summer days
O'er all the verdant lea
At leisure rest or graze,
The lambs at play we see
Unconscious that they'll reappear
Ere long as ONE for baby dear.

When comes the winter's chill
On North Atlantic shores,
The fisher people fill
Their homes with generous stores
Of TWO, which, split and dried and sold,
Feed German saunts till Lent is old.

In flights of fancy range
The stories of the WHOLE,
Written of things most strange
From tropics to the pole,
From Greenland's icy mountain land
Even to India's coral strand.

H. L. B.

59. THE SCHOOLBOY'S TANGLE

A boy was asked how many pupils there were in school. He replied: "My class is the smallest; the next larger has one-tenth of the whole school; the next in size, three more than my class; and the last one has forty-eight." How many were there in the boy's class?

GRANT.

ANSWERS

52. Miss-Tay-ken (mistaken).
53. 1. Joe-pye-weed. 2. White-weed. 3. Pine-weed. 4. Carpet-weed. 5. Poke-weed. 6. Fire-weed. 7. Blue-weed. 8. Frost-weed. 9. Duck-weed. 10. Pickerel-weed. 11. River-weed. 12. May-weed. 13. Clear-weed. 14. Water-weed. 15. Brook-weed. 16. Pond-weed. 17. Bugle-weed. 18. Hawk-weed. 19. Chick-weed. 20. Milk-weed. 21. Horse-weed.

54. Did I roam as a Maori did.
55. 1. Crick, cricket, earth (Crickets on the Hearth). 2. Aster, hump, clock (Master Humphrey's Clock). 3. Dom, bey, son (Dombey and Son). 4. Twist, liver, olive (Oliver Twist). 5. Copper, field (David Copperfield). 6. Mart, tin, art, martin, wit (Martin Chuzzlewit). 7. Den, Pen, Dennis (Pendennis). 8. Great hog, diamond (The Great Hoggarty Diamond). 9. Van, vanity, fair, air (Vanity Fair). 10. Virgin, gin, Virginia, Virginians (The Virginians).

56. Straw.
These solutions are acknowledged: From Grant, East Orange, N. J., to 48, 49, 50, 51; Ruth Kellogg, McIndoes, Vt., 49; E. G. H., Salem, Mass., 48, 49; Abbie A. Tidd, Westboro, Mass., 48, 49; M. B. H. H., Middletown, Ct., 48, 49, 50; Alice, Dover, N. H., 48; Nillor, Middletown Strings, Vt., 48, 49, 50, 51, 54, 55, 56; E. L. C., Boston, Mass., 48, 49; E. P., Newton Center, Mass., 52, 56; Mrs. W. P. Rounds, Menasha, Wis., 52, 53, 54, 55, 56; E. B. D., Springfield, Mass., 52, 56; Grant, East Orange, N. J., 52, 54, 55, 56; An Old Fellow, Winchester, Mass., 52, 53, 54, 55, 56; S. H. N., Salmon Falls, N. H., 52, 54, 56; A. S. C., Hartford, Ct., 48, 49, 50, 51. We plead guilty to doing Nillor an "injustice" in failing to credit him with the solution of 45, but it was accidental.

Grant gives an excellent analysis of 51, and—retaliates. Some of our mathematical amateurs may find his "schoolboy's tangle" not so simple as it looks. And what do you make of 58?

Closet and Altar

GOING FORWARD

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.

Well knows he who uses to consider that our faith and knowledge thrive by exercise, as well as our limbs and complexion. Truth is compared in Scripture to a streaming fountain; if her waters flow not in a perpetual progression they sicken into a muddy pool of conformity and tradition.—John Milton.

Grace is of a growing nature. In the way to Zion they go from strength to strength.—Thomas Boston.

Whether we climb, whether we plod,
Space for one task the scant years lend—
To choose some path that leads to God,
And keep it to the end.

—Lizette W. Reese.

It is better to go on than to stay, even amid vision hours. Often we pray, as did Peter, not knowing what we really ask for; let us, then, be thankful that we pray to a better and kinder wisdom than our own, and let us trust it.—Wayland Hoyt.

The workmen die, but the work goes forward. And they die, thank God! into the everlasting life, into the perfect work, which is perfect rest, into the vision of the Father and the glory of the just.—Richard H. Storrs.

Forward, flock of Jesus,
Salt of all the earth;
Till each yearning purpose
Spring to glorious birth;
Sick, they ask for healing,
Blind, they grope for day;
Pour upon the nations
Wisdom's loving ray.
Forward, out of error,
Leave behind the night;
Forward through the darkness,
Forward into light!

—Henry Alford.

All that happens in the whole world happens through hope. No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more are we helped on by hope in the way to eternal life!—Martin Luther.

For many tomorrow is too late, because today is too early.—Morgan Lloyd.

O Thou who ever goest before Thy flock like a wise shepherd, leading them in ways of peace and strength, help us with ready hearts to listen for Thy voice and gladly follow Thee. Let there be no lingering for love of sin, no doubt for lack of perfect vision, no resting in the happy places of the past, as if Thy love had done its best and had no larger gift to offer. Teach us a wise forgetting of the things that are behind that we may press on toward the goal. For we believe that in the way Thou leadest light and truth and immortality are found. Forgive the folly of our oft-recurring fears, and quicken us to an unflinching courage by the indwelling of Thy Holy Spirit. Amen.

For the Children

Venis and Vinerva

BY JEANNETTE A. MARKS

Little Georgia Oakley came dancing up to me; over each arm, helpless and limp, dangled a yellow kitten. It was the first day of my vacation at the shore and I was very glad to see Georgie, who was an old friend of mine. But I did not know the kittens, so I asked:

"Well, Georgie, where did you get the kittens?"

"Uncle Ben brought 'em to me from Salem. He says they're real turtle-shell cats. You can touch them, Miss May; they're not hard. First I thought they would be hard like Max's turtle, till Uncle Benny 'splained the turtle meant yellow, and no kitties ever has shells. Only lobsters and crabs has shells."

With Georgie's gracious permission I took one kitten from her. I am very fond of cats and this little one was so pretty I held it close in my arms. Georgie looked at me very anxiously.

"Miss May, I've found these kitties very soft. Mother says I must hold them only loose round the waist."

"O, am I holding it too tightly?" said I at once, and held the kitten as gently as I could.

"I don't know, but I've found these kitties very soft. Kitty-Without is the softest. Whenever I run very fast with her I hear her makin' a little miaow. Kitty-With never does that."

I looked with curiosity at the two yellow kittens, trying to discover how they got their strange names. They were exactly alike—two little, white faces, two little pink noses, two little topaz eyes, two tiny, yellow, pointed ears, two thin white and yellow striped little bodies, and two thin little tails, with a little white paint-brush tip at the end. Georgie's big blue eyes followed my perplexed examination.

"Don't you reckonize them, Miss May? I didn't first when Uncle Benny brought them, for they was twins even then. Uncle said I must call one Who-is-Who and the other Which-is-Which. And for 'most a week I did, but after more'n five days, Miss May, I couldn't tell Which-was-Which and Who-was-Who any more than before. I never knew Which-was-Which and Who-was-Who, 'cept one day when I dipped one tail in the red paint of my paint box."

Georgie looked quiet and hesitated when she spoke of the paint box, as two tears rolled out over the long dark eyelashes.

"Why, Georgie, what did mother say to that?" I exclaimed.

"Mother? She tried to comfort me. Which-is-Which or Who-is-Who, I don't know which, licked the paint off her tail and 'most died with poison. It was the softer one, I think, 'cause she miaowed so till Dr. Hiram gave her some sweet oil and it all comed up."

"What made you think of dipping the kitten's tail in paint?" I said.

"Uncle Benny told me when he brought them he would ink one for me some day, and then I'd know which had a saucer of milk last. But every time I asked him he said he was going in bathin' or out

sailin', and then he'd laugh. So I thought of my paint box 'cause my kitty's tail looks so like a paint brush, and Madelaine Jones always used her kitty's tail to paint with."

Two more big tears gathered and rolled down Georgie's cheeks. I could see her little heart was still sore over the kitten's sufferings.

"Well, but the kitty lived," I said, "and you mustn't feel badly any more."

"Yes, she lived. But her stomick ached an awful long time even after the paint was out. Uncle Benny said he'd see what he could do, and when he came home that night he brought a beautiful big yellow ribbon for the sick kitty. But I couldn't tell Which-was-Which or Who-was-Who, 'cause they'd both drunk the same saucers full of milk that day. So I asked Uncle Benny to take one kitty in each hand and put them both behind him, 'cause I didn't want to make one kitty jealous about the beautiful yellow bow."

"But how did that help matters, Georgie?" I asked.

"I drew a kitty after Uncle Benny had mixed 'em up, an' I didn't know Which-was-Which or Who-was-Who from the other one. But the first kitty I drew had the yellow bow, and her I called Kitty-With and the other Kitty-Without."

"And so that is how they got their names?"

"Yes, how they got their second names, but I only call them that when I forget. Their real names aren't any more Kitty-With and Kitty-Without. Somethin' else happened."

"Did Kitty-With eat her bow?" I asked.

Georgie looked troubled with her thoughts as she altered the position of the yellow kitten which she held from one arm to the other.

"No, though Uncle Benny said the yellow bow wasn't a great success. Max kept changin' the ribbon to tease me, so I didn't know them any more than before. But I can always tell them now." And Georgie looked ruefully at the nose of the kitten I was holding. Just above the little pink tip I saw a tiny white scar.

"The kitty you have, Miss May, had an accident. One day Madelaine Jones an' I was playin' up here on the bank, an' I heard 'Miaow, miaow!' O! so much worse than the stomick-ache kitty made it. Down on top of the big rock by the sand was Kitty-With—at least she had the bow that day—miaowin' an' lookin' up the hill. Then she'd try to go down the side of the rock, then she'd come back, an' I couldn't see Kitty-Without any place. I called to Uncle Benny, and he came off the piazza quick an' went down to see where Kitty-Without was."

Georgie looked proudly at the kitten still patiently dangling over her arm. "I heard Uncle Benny whistle when he went down over the other side of the rock, an' I knew somethin' had happened to kitty. O, Miss May! Kitty-Without was lookin' in the water, an' a great, big crab had grabbed her by the nose an' her nose was all bleedin'." Uncle Benny had

to make the naughty crab let go, an' then put court-plaster on Kitty-Without's nose."

"Well, the poor kitty; but how did that change the names, Georgie?"

"It didn't. Uncle Benny changed them. He said Max couldn't get ahead of us this time. He said we'd call Kitty-Without, who had court-plaster on her nose, Venis, 'cause she was born into the sea and had a mark of beauty; an' Kitty-With we'd call Vinerva, 'cause she was so very wise an' stayed on top of the rock. Then he said what he thought made the names even more 'propriate was they was both so very beautiful kitties."

A Sunday Treat in India

Letters from the missionaries in India make very real to us the pleasure and benefit they are deriving from the visit of the deputation. That they are not the only ones who are being made happy is evident from some recent news. Mr. Whittemore writes from Arrupukottai: "There is a boarding school at this place of 150 boys and girls. I gave them last week five rupees for a Sunday treat, and there has been great excitement for several days. The amount allows about one American cent for each child—not a very munificent sum. But there have been solemn conferences as to how it should be spent; the missionaries and teachers have been consulted, and all the resources of the school, in the line of mathematics, have been taxed to the utmost to determine just how much each scholar could have in case certain things were purchased. At last the decision was made. Plantains of a particular kind—so as to have the greatest number for the money—a kind of parched pea, which is really very good eating, and something made of rice flour, which tastes to me like wood shavings." Mrs. Hazen of the Madura Mission also describes the delight of the children over this gift and their efforts to choose the materials for their feast, little groups of them gathering here and there with slates and pencils to work out the momentous problem. Then, after the plantains (three apiece) and the peas and flaked rice were determined on, there were other details to be settled. How much would fall to the children of each family, and would the teachers share the treat with the children? On the whole, the event was productive of much practical arithmetic. Mrs. Hazen reports that the school thanked Mr. Whittemore with a smile which he said was the longest he ever saw, extending from the first little face all down the long row and over the whole group without a single break.

The Perfect Day

I have done good work; I have seen a friend
Who cheered me with a cordial look;
And I found a sweet half-hour to spend
With a child, and a rare good book.

What more could I ask than this, I say?—

A book—a child—a friend,
And my honest work! 'Twas a perfect day,
From dawn till the starlight end.

—Grand Rapids Press.

The Conversation Corner

VACATION is over, but not the children's vacation letters—they keep coming. We will begin with a couple of Berkshire County boys in camp among the New Hampshire hills.

Dear Mr. Martin: We have been having a grand time here at Camp Pasquaney, playing tennis and baseball, swimming, walking and rowing. We have observed eighty-five varieties of birds since we have been in camp. We will send you a program of the water sports. We spent a week out on a camping party, sleeping out of doors and cooking our own food. We walked to the top of Mt. Cardigan, carrying our food and blankets on our backs. There were five in the party and we had a delightful time. We slept over night on the summit. The long walk to the top of Mt. Lafayette, about fifty-five miles each way, begins next week, and we hope to go. The list of the party has not been given out yet. Your loving friends, FRANCIS AND MAURICE B. Bridgewater, N. H.

We hope those boys got on the list to take the one hundred and ten mile tramp, but I suppose we shall never hear whether they did or not. They sent me the program of water sports: 50 yards Junior Swim, 100 yards Swim, Fancy Swimming, Swimming under Water, Plain Diving, Fancy Diving, Canoe Tilt and Canoe Race, with the names of the winners—"to be announced and prizes awarded at Camp Fire"—marked in red ink. I note that a boy named Martin was one of the winners in the canoe tilt. I wonder if he is a distant cousin of mine.

(P. S. in proof: I have just chanced to hear indirectly that those boys took the prizes in ornithology—hurrah for the Corner!)

This is from the New Hampshire highlands; now we have a representative on the New Hampshire seacoast, which although only eighteen miles long—is that right?—is full of beauty and summer visitors.

Dear Mr. Martin: Where I am now there are pigs, hens, cows, horses, cats and children. I have an old cat, about sixteen years old, sitting beside me now. I send you a picture from the Life Saving station. We took fine trips there. We got up at six o'clock and went, so as to see the drill. It was a lot of fun to see them drill. They would take the boat out on the water and lift their oars and then let them drop in the oarlocks [I thought the sailors called them rowlocks.—Mr. M.], and they would put up the boat on rollers, and other mornings they would shoot a line on a pole and send a buoy on it, and a man would get on it and go down the line to where the men were at the other end.

When they drill they shoot the line over a pole on shore. But when there is a wreck they shoot the line out over the ship. In the station there is a big boat on wheels, and a littler boat on rollers, and a little boat that goes on the line when it is too stormy for the rowboats to go. This little boat has a canvas cover, and is sent out on the line to bring passengers ashore. We saw a lot more things, but I guess this is all you will care to read. Your seaside Cornerer,

Hampton, N. H.

MAUDE B.

I wish Maude had described one more thing which a boy has just told me about that same lifesaving crew at Great Boar's Head. It was the way they would purposely capsize their boat out in the rough water, and then swim for their lives to get back to the boat, right it up and get aboard again. That must have been fun—for the children on shore!

Dear Mr. Martin: I thank you very much for my certificate and I am very glad to be-

come a member of the Corner. Mamma says she has taken *The Congregationalist* a good many years and likes it very much. If you ever come to Duxbury, come and see me. Duxbury, Mass. EDWIN MILES N.

Is Edwin's middle name for Captain Standish, whose ancient home was near his own? The next letter is from a boy who reports his recent visit at Duxbury; he probably saw Edwin—perhaps he was "another boy" who went with him to the Gurnet.

Dear Mr. Martin: I had my vacation in Duxbury, and had a very nice time. I went in bathing nearly every day, and learned to swim. One day I climbed the Standish Monument by the stairs inside, and scratched my name on one of the bricks at the top. I also visited Standish's grave. One afternoon another boy and I rode over to the Gurnet on our



wheels, and looked for the "26," but we saw nothing but the Plymouth steamer and a small sailboat. We went to the Sunday school picnic at the beach, and I went in swimming most of the time. A lady's umbrella blew into the water, and some of us swam out and tried to get it, but couldn't. About two hours afterward we saw it floating back. I swam out and got it before the others, and a lady took a picture of me holding it. Woburn, Mass.

ALLEN P.

In taking an electric trip the other day to Lexington I stopped over at Woburn, visited the beautiful public library—if you go there do the same, noticing the monument in front to "Benjamin Thompson, Count Rumford," and asking the courteous librarian to show you the remarkable collection of antiquarian curiosities—and called on this very boy. I examined his cabinet and stamp collection, brought away a picture of him and two other young Cornerers, and have just had today a pleasant return call from him. I see D. F. watching and must leave other letters for another week.

(For the Old Folks)

"HANNAH BINDING SHOES"

Dear Mr. Martin: I am not a Cornerer, but no one reads the Corner with more interest. May I too ask a favor? I would very much like a copy of an old poem entitled "Poor lone Hannah," or "Hannah at the window." Where can I get one?

Binghamton, N. Y.

MRS. D.

It is one of the earliest and sweetest of Lucy Larcom's poems, and may be found in any collection of her works. There are six stanzas.

May is passing:

Mid the apple boughs a pigeon cooes.
Hannah shudders,
For the mild southwester mischief brews.
Round the rocks of Marblehead,
Outward bound, a schooner sped:
Silent, lonesome,
Hannah's at the window, binding shoes.

'Tis November,

Now no tear her wasted cheek bedews.
From Newfoundland
Not a sail returning will she lose,
Whispering hoarsely, "Fishermen,
Have you, have you heard of Ben?"
Old with watching,
Hannah's at the window, binding shoes.

MRS. STOWE'S POEM

Can you inform me where the poem written by Mrs. H. B. Stowe after the death of her brother, Henry Ward Beecher, entitled "One Year in Heaven," can be found?

Springfield, Mass.

S. B. C.

A lady in Plymouth Church, Brooklyn, sends me the lines, adding:

They were written on the death of Mrs. Stowe's son Henry, instead of her brother. They were quoted in "Plymouth Chimes" on the first anniversary of Mr. Beecher's death. F. S. P.

One year—one year—one little year,
And so much gone!
And yet the even flow of life
Moves calmly on.

Where hast thou been this year, beloved?
What has thou seen?
What visions fair, what glorious life?
Where hast thou been?

The veil, the veil, so thin, so strong
'Twixt us and thee!
The mystic veil, when shall it fall
That we may see?

Not dead, not sleeping, not even gone,
But present still,
And waiting for the coming hour
Of God's sweet will.

Lord of the living and the dead,
Our Saviour dear,
We lay in silence at thy feet
This sad, sad year.

Visiting yesterday, with a friend, the cemetery on Andover Hill, I noted, close by the Iona cross which marks the grave of Mrs. Stowe, this epitaph:

Henry E. B. Stowe, drowned in Connecticut River, while a member of Dartmouth College, July 9, 1837, aged 19.

FESTUS

A gentleman asks for the authorship of this quotation:

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

That was written fifty years ago for my autograph book, I think by Horace Mann. Within a few days I have seen a notice of the author as still living—Philip James Bailey of England. His one long poem, Festus, written in 1838, had for a time great popularity.

Mrs. Martin

The Literature of the Day

The New Books

... In some cases, books announced in this department will be reviewed editorially later.

RELIGION

The Protestant Church in Germany, by Rev. George H. Schodde, Ph. D. Lutheran Pub. Soc. 40 cents.

A brief, valuable compendium of information of religious conditions and of church activity in the German empire. Probably the majority of educated persons in the United States who have expressed opinions concerning religion in Germany are ignorant of many of the facts stated in this little book which are essential to an intelligent judgment on those subjects. German theological thinking so much influences Christian teaching in this country that every minister should possess the knowledge which this volume contains.

The Christianity of Jesus Christ, by Mark Guy Pearse. pp. 192. Jennings & Pye. 25 cents.

Discusses the vital principles of Christianity as set forth by Christ himself, and compares them with the views and practices of the church today. The author claims that one of the aspects of Christianity as an aggressive force which Christ placed foremost, viz.: that it is the power of God for the regeneration and conquering of the world, is largely neglected, and that undue reliance is placed upon mere human agencies—men, methods, money. This emphasis, he contends, should be reversed. With the church energized by the Holy Spirit, the necessary means for evangelizing the world would be forthcoming. The book will prove a spiritual tonic.

Life Beyond the Grave, by Rev. H. S. Hoffman, D. D. pp. 311. Union Press, Philadelphia. \$1.00.

These sermons, prepared while their author was under the immediate shadow of bereavement, were printed week by week in pamphlet form, and later issued as a volume for private circulation. The demand for them, which has resulted in a third edition, is evidence that they answer satisfactorily questions which many are asking about the future life. The author presents freshly and impressively the arguments for immortality from nature, from human aspiration and from the Bible. He discourses comfortingly on the character of life after death. On a theme which offers so much incentive to the imagination it is natural that one whose thoughts are fixed on a beloved friend, whom he describes and expects to meet in a future world, should make positive assertions which many devout Christians would only express as hopes. We do not find in some passages of Scripture all that Dr. Hoffman sees there, e. g., we cannot affirm that the statement that Abraham was "gathered to his fathers" represents the assembly of his departed friends waiting for his arrival in the blessed world. But this is a book which will kindle the imagination and freshen the faith of preachers, and is one which they will be glad to put into the hands of those who are bereaved.

Atonement, by S. M. Merrill. pp. 160. Jennings & Pye. 25 cents.

A brief exposition of the doctrine of the atonement as held by the Methodist Church, the language of whose Discipline on the subject is admitted to be somewhat antiquated. The atonement is held to consist in Christ's death and that only. Whatever is properly included in the words, "vicarious," "substitutional," "governmental" and "satisfaction," as technical terms descriptive of the atonement, is embraced in the Methodist view. The theory which finds special favor with Methodist theologians is the governmental. The ethical hypothesis is repudiated, and no place is given to the moral influence theory.

The Mystery of Baptism, by Rev. John S. Axtell, Ph. D. pp. 396. Funk & Wagnalls Co. \$1.20.

An elaborate and comprehensive examination of the subject of baptism. The conclusion is reached that while the mode of baptism is not vital, the method employed by the Jews in their ceremonial purifications was by sprinkling or pouring; that our Lord was baptized in this way by John, and that the same mode was followed by the apostles. After the apostolic age, under the influence of a growing ceremonialism, both the mode and the significance of baptism were changed. With the rise of the Reformation the simple Scriptural mode and meaning were restored. The spiritual significance or mystery of the ordinance is indicated in the words, "cleansing and induction into Christ." Baptist readers will not agree with the author's conclusions, yet his arguments will not be found easy to set aside.

Presbyterian Foreign Missions, by Robert E. Speer. pp. 296. Presb. Board of Pub. 50 cents.

A brief but comprehensive survey of the work of the American Presbyterian Church in eleven different lands. Enlivened by the author's personal experiences and observations in foreign tours. A valuable compendium that must prove of great practical service in many local churches.

The Ten Commandments, by Rev. G. Campbell Morgan. pp. 126.

Up From Sin, by Len G. Broughton, M. D. pp. 121.

Popular Amusements, by Rev. Perry W. Sinks. pp. 121. Bible Institute Colportage Association. Each 15 cents.

The Four Gospels, in separate volumes. Vest Pocket Edition. Am. Bible Soc. Each 2 cents.

FICTION

Foma Gordyeff, by Maxim Gorky, translated by Isabel F. Hapgood. pp. 448. Chas. Scribner's Sons. \$1.00.

A powerful study of the life of the Russian merchants in the river towns. Foma, the hero, whose name means Thomas the Proud, is the much-desired and only son of a grain merchant and steamboat owner, who has raised himself from the peasant class to commercial leadership. In Foma the Slavic temperament, extreme in its excitements and depression, unaided by education and repelled from a hollow form of Christianity, works itself out through despair to shipwreck. The picture of Russian personal and commercial morality is not flattering. The hard realism of the story on the line of sex relations excludes it from the list of books for the young. The author's experience of toil and hardship and his hopeless view of life bring in an atmosphere which makes the reader lay the finished book down with genuine admiration but without regret.

Wildersmoor, by C. L. Antrobus. pp. 446. G. P. Putnam's Sons. \$1.50.

The moral problem suggested by this interesting English novel is a difficult one, led up to with much skill and not obtruded as a reason for the existence of the book. There is much raucy humor, the background is that of the rainy Lancashire moorland, the characters are distinctly drawn and well contrasted. The conversation of the unlettered folk is much more interesting than that of their betters, which is too often overloaded with literary allusion and quotation. One of the former says: "It never seemt to me as a mon wur cut out fur tea drinking. It dunnot seem to fit reet somehow. Not but what I've drunk many a gallon o' tea when I wur courting a lass a while back; but that wur love, and it didn't seem to disagree."

"Lest We Forget," by Joseph Hocking. pp. 415. Advance Pub. Co. \$1.25.

A historical novel of the times of "Bloody Mary," graphic and interesting. The spirit of those times of persecution is reproduced in a way which only thorough familiarity with the history of that period would render possible. Numerous historical characters are introduced, prominent among them the prelate who was the chief agent of the persecutions. Thrilling episodes are frequent and the romantic element is not lacking.

MISCELLANEOUS

An Iron Will. pp. 49.

The Hour of Opportunity. pp. 54.

Good Manners and Success. pp. 64.

Character, the Grandest Thing. pp. 55.

Cheerfulness as a Life Power. pp. 79. T. Y. Crowell & Co. Each 50 cents.

A series of little volumes known as the Success Booklets by an author who has made a

study of successful careers. Made up of anecdotes and quotations brightly strung together.

Aphorisms and Reflections, by Bishop J. L. Spalding. pp. 292. A. C. McClurg & Co. 80 cents.

Books of original aphorisms are often extremely dull reading, but Bishop Spalding has attained a high level of success, which is all the more remarkable because it is reached without the use of either wit or paradox. It would be too much to say that in nearly three hundred pages his sententiousness never falls to commonplace, but there are many wise thoughts, aptly phrased and quotable, and the spirit of the book, its love of truth, sincerity, manliness, is refreshing.

Mrs. Green, by Evelyn E. Rynd. pp. 178. G. P. Putnam's Sons. 75 cents.

The dialect of the humorous and loquacious person who is the subject of this book is quite out of the range of American experience. She deserves, perhaps, a place in the library of oddities and her comments on human nature in general and her own experience in particular might be mirth provoking if read aloud by one who was master of her speech.

Beautiful Thoughts from Ralph Waldo Emerson, edited by Margaret B. Shipp. pp. 369. James Pott & Co. 75 cents.

Choice quotations from Emerson's prose and poetry for every day in the year.

Tales of Bowdoin, collected by John C. Minot and Donald F. Snow. pp. 378. Minot J. Snow, Bangor, Me. \$1.50.

Stories, sketches and reminiscences unified by the devotion of college men to their *alma mater*. Bowdoin alumni will feel themselves at home in this atmosphere and will enjoy the frequent local allusions. To outsiders it will seem that glorification of the mischievously destructive pranks enjoyed in a stage of undergraduate life which has long gone by has been allowed too large place.

Highways and Byways of Music, by Hugh A. Clarke. pp. 144. Silver, Burdett & Co. 75 cents.

Critical and historical essays on the greatest of the arts, by the professor of scientific music in the University of Pennsylvania. Musical myths and facts, the relation of great writers to the art of music, curiosities of musical history, the supremacy of the Germans in composition and a survey of modern tendencies make the themes of an enjoyable and profitable book by an author who knows his own mind as well as his subject.

The Golden Treasury of American Songs and Lyrics, edited by Frederic L. Knowles. pp. 350. L. C. Page & Co. \$1.00.

We need an American Palgrave to give us a short anthology of American verse. Mr. Knowles has attempted this and his volume now appears in a popular edition. But a second examination leaves no more favorable an impression than the first. It is hard to say which is more noticeable, the faults of omission or of commission. But the book gathers together many favorites and may serve until superseded by a better balanced collection.

Book Chat

The death of Mr. J. Gordon Coogler of Columbia, S. C., removes from the South a writer of verse whose originality was only equaled by his confidence in his own powers.

If Goldwin Smith is writing his autobiography it will be of much worth, whether judged by standards of style or matter. Few men have known England, Canada and the United States—to a lesser degree—as well as he, and it would be difficult to name a writer of history or criticism today whose English is so raucy and luminous.

The death of Evelyn Abbott, Jowett lecturer in Greek history at Oxford and Fellow of Balliol, removes from English literary and educational circles a gifted student of the classics, ethics and theology, and a biographer who, by his joint work with Professor Campbell, in preparing the life and letters of

Jowett has enriched the list of admirable biographies.

Hall Caine says that he is entirely satisfied with the public's reception of his new story, *The Eternal City*. To those English critics who say that the book is full of sensational impossibilities he replies that the Roman critics say it is not sensational enough. "The changes of policy in church and state which seem to be wild dreaming in England sound like commonplaces in Rome."

A second and revised edition of Rev. James Moffatt's striking book, *The Historical New Testament*, is on the market, so pressing has been the demand in England and in this country for this daring and scholarly production of the young Scotch clergyman who, with one bound, has sprung into the front rank of New Testament scholars, and who is justifying the faith which his old teacher, Prof. A. B. Bruce, had in him.

J. P. Mowbray, author of a *Journey to Nature*, whose *Dialogues in a Library*, published each Saturday in the *New York Evening Post*, are proving him as sane and as trenchant a critic of literature and life as he is a charming interpreter of nature, expresses plainly his dissent—as a veteran of the Civil War—from the picture of the time drawn by Winston Churchill in *The Crisis*. It is about as frank and penetrating a criticism as one often sees in these days of tolerance and logging.

Education, which with its solid and stimulating contents month by month serves well the great department of life for which it stands, has taken a decided forward step in securing for its editor Richard C. Boone. He is widely and favorably known as superintendent of the Cincinnati public schools and stands in the front rank of the men in his calling. His sympathies are thoroughly Christian, as his paper before the recent Pan-American Conference in Buffalo testifies, and his methods are modern, though not extreme. The ownership of the magazine is now in the hands of Rev. Frank H. Palmer, who fills also the position of managing editor.

Governor Heard of Louisiana having recently criticised severely the history of the United States written for use in the schools by Prof. Edward Channing of Harvard University, the latter has called upon the governor for specifications and proof of his alleged inaccuracies, and the governor has complied with the request so far as to forward the exact text of his remarks. This is incidental to a very significant movement going on in the South to exclude from the schools all histories written by Northern authors, unless the latter write from the Southern point of view in dealing with the slavery issue and the Civil War. Certain Northern authors, be it said to their shame, have toned down their narrative on these matters in response to pressure from their publishers, who naturally wish a national rather than a sectional circulation.

Items of Interest

The steel strike drags on, with the mills gaining and the strikers losing; and rumors of a settlement on the Steel Company's terms are in the air.

Lutherans are rejoicing over the munificent bequests of the late John Lankenau, who leaves to the Deaconess Motherhouse \$600,000, a like sum being given to a denominational hospital.

Those interested in coincidences will be alive to the suggestiveness of the fact that the last selection played by the orchestra in the Temple of Music before Czolgosz shot the President was one entitled *The Cursed Bullet*.

Attorney-General Knox has completed investigation of the charges of the Bar Asso-

ciation of Hawaii against Judge Humphreys of the First Judicial Circuit Court of Hawaii, and has decided that the charges fall and that Judge Humphreys is to remain in his place. This is a decided rebuff to the Dole party.

One of the best known Methodist Episcopal preachers of the last generation, Rev. William McDonald, D. D., died last week at his home in Somerville, Mass., aged eighty-one years. Long an official of the National Camp Meeting Association, and editor for many years of the *Advocate of Bible Holiness* and then of the *Christian Witness*, he left his mark upon his times. He also was a voluminous author.

Admiral Howison, on the assembling of the court-martial to investigate charges brought against Admiral Schley, which met in Washington last week, was challenged by Admiral Schley and charged with holding and expressing opinions disqualifying him from serving as a judge. Testimony was taken relative to the charge against Admiral Howison, which Admirals Dewey and Benham sustained. Admiral Ramsay takes Admiral Howison's place.

The cab drivers of the city of Limerick, Ireland, are reported as declining, with a unanimity which indicates that they are acting in obedience to orders from above and

without their ranks which they dare not disobey, to give transportation to a Doctor Long and his family, agents in Limerick of the Protestant Medical Mission. Personally willing to treat him with courtesy, they say they dare not give him any service. Limerick is a Roman Catholic town.

The great art museums of Europe include works of art which were the spoil of war, and now it seems as if the Metropolitan Museum of Fine Arts, New York city, were to have added to it a collection of Chinese porcelain, bronze and lacquer acquired by a wealthy United States official in Peking, who invested his capital just after the breaking of the siege in purchases from individuals and from the soldiery, purchases that he now intends to donate to the New York museum.

The judge advocate of the United States army has just ruled, very properly, that under existing statutes appointments to chaplaincies in the army must be confined to regularly ordained clergymen, recommended by the authorities of their denomination, or by five reputable clergymen of good standing ecclesiastically. The case on which the decision was based was that of an independent, denominationless preacher with influential lay backers, who endeavored to make a berth for him.

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In and Around Chicago

Summer Improvements

During the absence of the pastor, the auditorium of Plymouth, Chicago, has been overhauled, new glass put in the side windows and the ceiling redecorated. The cushions of the pews and the carpets have been renovated. This auditorium is now one of the finest and most delightful in the country. Since the beginning of his pastorate in the spring, Dr. Millburn has received about fifty into fellowship. It now looks as if the old strength and vigor of this great church would reassert itself, and that under the leadership of its new pastor it would be again in the forefront of aggressive Christian work in the city.

The First Church in Elgin has spent nearly \$5,000 in cleaning and redecorating its house of worship. This edifice is one of the largest and best in all its equipments for church work in the state. The pastor, Mr. Chalmers, has been away two months, but said just before he left that he had visited every one of the 1,200 members of his church since he came in December.

An Interesting Service

The assistant pastors of the Second Congregational Church, Oak Park, Rev. and Mrs. C. A. Nelson of Canton, China, on a recent Sunday were given a farewell service, with assurances of remembrance and support in their distant field. Both Mr. and Mrs. Nelson spoke feelingly and met with a hearty re-

sponse on the part of the audience. Mr. Nelson has frequently preached in the church during his visit to this country, and both he and his wife are held in high esteem by the members of this congregation. They have secured the \$7,000 needed for new school buildings and return to China greatly encouraged. At the request of Father Damon they will stop a few days in Hawaii and work among the Chinese, many of whom are from Mr. Nelson's field.

Aims and Methods

This question was discussed at length Monday morning in the Ministers' Meeting. The opening address was by Dr. Fifield and covered the ground with thoroughness. Dr. Fifield emphasized the need of doctrinal preaching. By this he does not mean dogmatic preaching, but the setting forth of the real teaching of the New Testament after the manner of Paul in the epistle to the Romans. He believes that what men need to be told is the fact that they are sinners, and that they are helpless without a Redeemer. Ethical preaching is not sufficient. It needs the support of the teachings of Christ and his apostles as to the nature of sin and the guilt and personal responsibility of men. He would secure the co-operation of his church officials early in the year, and with their aid direct all efforts toward the conversion and edification of those whom the church can reach. So far as can be judged from the somewhat meager

reports at present received from the churches, the outlook for the winter is more hopeful than usual.

Do Congregationalists Believe Anything

Bishop Fowler of Buffalo, now in the city in connection with a Swedish Methodist service, is on record as saying that Methodists and Episcopalians are not approaching each other, that a doctrinal basis of belief is necessary for denominational success, that Presbyterians, Methodists, Episcopalians and Baptists have this basis or creed, but that Congregationalists do not—that a man can believe anything or nothing and still be a member of a Congregational church. Evidently the bishop failed to make use of his opportunities when he was pastor of the Centenary Church, Chicago, many years ago, to ascertain what the First Church, for example, his near neighbor, believed and what it required of candidates for admission to its fellowship. Had he gone further he might have learned from repeated declarations that Congregationalists, while free as a rule from dogmatism, are yet as firmly pronounced in their acceptance of evangelical doctrine as Baptists or Methodists. Perhaps in saying that, in his judgment, the Y. M. C. A. has been of little real service to the churches, the bishop went a little further than he intended, just as he did in his charge of laxity in the faith of the Congregational brotherhood.

Chicago, Sept. 14.

FRANKLIN.

In and Around New York

Renewal of Church Life

Regular services are being resumed as pastors return from vacations, and by next Sunday the winter schedule will be practically in force. Mr. Dyott and Dr. Kent were in their pulpits Sept. 8; Drs. McLeod, Meredith and Ingersoll resumed work on the 15th; and Dr. Cadman will be home in time to preach the 22d. Drs. Hillis and Lyman will be in their churches the 29th. At South Church Mr. Wilson is preaching, and Mr. Scoville is filling Plymouth pulpit. In New York Dr. Jefferson preached last Sunday, and Dr. Stimson will resume work before the end of the month.

Puritan's New Pastor

Mr. Taylor preached Sept. 8 for the first time as pastor of Puritan Church, Brooklyn. When Mr. Wilson went abroad in search of health last year, Mr. Taylor was made acting pastor and so endeared himself to the congregation that when Mr. Wilson's resignation was accepted no other man was suggested as his successor. The subject of Mr. Taylor's first pastoral sermon was *The Beginning of a Pastorate in Its Relations to God's Work*. The sermon was a most practical one, in which the relation between pastor and people was treated from the standpoint of each and the duties of each were frankly stated. He paid a glowing tribute to the scholarship and work of Mr. Wilson, the former pastor, and expressed his joy that he was to have him as a fellow-worker in the cause of Christ in Brooklyn. Mr. Taylor is about forty years of age, was born in Philadelphia and comes of a family of ministers, many of whom have served in the Reformed Church. He came here from the pastorate of Plymouth Church, Cleveland. He has two brothers in the ministry, Prof. Graham Taylor, D. D., of Chicago, and Rev. W. R. Taylor, D. D., pastor of the Brick Presbyterian Church of Rochester, N. Y.

A Loss to Educational Brooklyn

Edward G. Ward, superintendent of schools for the Borough of Brooklyn, died last Friday at the home of his brother-in-law in

Buffalo. He was a member of Tompkins Avenue Church, where his funeral was held, Dr. Meredith officiating. Mr. Ward had been identified with the Brooklyn schools since 1879. He began to teach when but a lad in Hoboken, N. J., and at seventeen was vice-principal of a school there. He filled successively the positions of principal in a Jersey City school, instructor in mathematics in the Normal School of that city, principal of a Brooklyn school and associate superintendent of Brooklyn schools. When the cities were consolidated in 1898 and a reorganization of the school system was effected, Mr. Ward was made head of the Brooklyn borough schools, which position he held till his death.

Federation Incorporated and at Work

When the late Dr. Charles A. Berry of Wolverhampton came over from England to spread the practice of church federation, he found in New York a federation quite equal in accomplishment, if not in extent, to those in England. This pioneer American federation, which is being copied in a national one, has made many sociological canvasses, and has brought to light scores of facts of immense use to charity organizations and religious bodies. It has just been incorporated, but that action is merely a development of its work, which is to take more crowded sections of Manhattan and by the employment of trained investigators find out the exact conditions obtaining, not in church connection merely, but in the number of rooms opening into air shafts and into courts, the condition of cleanliness, the school attendance and every possible phase of social life. A canvass was recently made of an East Side district above Thirty-ninth Street. Here were found about twice as many Roman Catholic families as Protestant and Jew together. The families of the first named attended churches within the district, except about 500 out of a total of 5,500; the Protestant families go everywhere, except to the churches within the district, one might almost say; and only about one in four Jew families has any connection

with parish work. In small numbers almost every sect was discovered, from Spiritualists to Greek Catholics. The number of Congregational families were five, Lutheran 729, Methodist 138, Presbyterian 229 and Episcopal 598. The more than 1,000 families acknowledging relation to no church were assigned to near-by pastors, of course.

The first president of the federation was Dr. J. A. Hegeman of Christ Church, Riverdale, who is now to enter East Side work, but not in connection with the federation. He is succeeded by John S. Ward, a vestryman of St. George's Episcopal Church and a former member of the National Council, Brotherhood of St. Andrew. Rev. Walter Laidlaw, to whose intelligent work much of the federation's success is due, is a Presbyterian, and another Presbyterian active in it is William E. Dodge. The new vice-president is Hon. Charles A. Schieren, former mayor of Brooklyn and a foremost Lutheran. William Ives Washburn is one of the Broadway Tabernacle trustees, Dr. F. Mason North is secretary of the local Methodist Church Extension Society, Dr. Anson P. Atterbury is pastor of Park Presbyterian Church, and President Low of Columbia, Hon. George Foster Peabody, R. Fulton Cutting, Hon. Everett P. Wheeler, Anson Phelps Stokes and J. G. Phelps Stokes, who form the new executive board, are Episcopalians. So it is a Federation of Churches and Christian Workers, as its name proclaims. A number of missions, settlements, playgrounds and other advances owe their existence to the impulse and the information furnished by this admirable organization. C. N. A.

W. Robertson Nicoll, in the *British Weekly*, commenting on Hall Calne's last book, *The Eternal City*, says that the writer has "respected, and that deeply, his conscience, his art and his readers." This is a much more favorable opinion than many other British as well as American critics have taken of this striking book.

New Hampshire

Consulting State Editors: Rev. Messrs. S. L. Gerould, D. D., Hollis; Cyrus Richardson, D. D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

Practical Comity Proposed

The minutes of the General Association, recently distributed to the churches, contain a suggestion of the statistical secretary which ought not to pass unnoticed. To the weakest churches he would have the General Association recommend union with those of another denomination in the same town, or, where this is impossible, with Congregational churches in adjoining towns. The home missionary report bound in the same pamphlet shows that Congregational churches have become extinct in twenty-eight rural towns. The necessity of this elimination of superfluous churches is evident from the present existence of forty-one churches in these same towns—the most sparsely populated in the state. The exodus from the farms, which already amounts to about twenty-five per cent. of the people, is still in progress and is not likely to come to an end. Ecclesiastical reorganization is inevitable, and certainly consolidation is preferable to competition and survival of the fittest. This compulsory comity is extorted from all denominations, but a fraternal readjustment would be a more inspiring spectacle. The conversion of a deserted church edifice in Hampton Falls into a beautiful library is a hint of the new social order.

Spiritual and Material Gains

A quiet work of grace has been going on at East Alstead. It began under the labors of Rev. William E. Locke, who left a year ago, and continues under the ministrations of Rev. S. H. Ives, its present pastor, without any outside help. About twenty-five or thirty have publicly stated their purpose to live the Christian life. This church has been reckoned as a feeble one, and so it is and must remain, in point of numbers; but it is developing great spiritual strength, and its influence is more and more pervading the entire parish.

During the summer closing of First Church, Manchester, skilled decorators from the H. A. Turner Co. of Boston have greatly improved the interior. A color scheme of great richness and beauty has been effected by walls of a warm, rich red, a ceiling of light cream and black walnut woodwork, with olive green in the organ pit as a background for gold pipes and black walnut organ frame. Two large panels bear the figures of St. John and St. Mark, in blue and white, on gold background. The same harmonious blending of colors prevails in vestibule, library and chapel. The result is a handsome interior and a worthy memorial of the love and loyalty of Dr. and Mrs. L. M. French, through whose liberality these improvements, including new carpets and upholstery, have been made.

G. C.

In the North Country

The autumn tints begin to appear, and the summer visitor—now a later sojourner than formerly—to disappear. The church at Berlin, after a considerable interval, has secured a pastor in Rev. Rufus C. Flagg, formerly of Ripon, Wis. This large field is not an easy one, owing partly to the somewhat mushroom character of the city's growth—which reminds a traveler of a Rocky Mountain min-

ing camp—partly to the large and varied foreign element. The church building was repaired during the summer, and the parsonage is now being put in good order and lighted with electricity.

Lisbon is about to lose its pastor, Rev. R. C. Bryant, who after two years' service resigns his charge. He has endeared himself to a wide circle of friends, whose best wishes attend him.

At Littleton the deferred renovation of the edifice is just beginning. A new (steel) ceiling, new woodwork, fresh decoration, and over a dozen fine stained glass windows are assured. Nearly all the windows are memorials.

W. F. C.

Improvement and Loss

AT HAMPSTEAD

A village with one church, and that a church whose activity and success expose the fallacy that two are needed to keep each other awake, is the distinction of Hampstead. The building of a parsonage at a cost of \$4,600, the decoration of the chapel, the installation of a furnace in the church, the purchase of a piano since the pastorate of Rev. Rufus P. Gardner began eight years ago, are evidence that a solitary church does not always fall asleep. The rededication of the church edifice, thoroughly renovated and improved, is the latest contribution of this experiment station to the solution of the rural problem. Next June will round out a century and a half of this demonstration with every outward sign of complete success. A year in advance of this anniversary plans were made for putting the building in order. No sooner were improvements determined upon than lightning struck the church. Larger outlay was then necessary. The damage was repaired, a steel ceiling was placed in the auditorium, the walls were decorated, the windows were renewed and the exterior was painted. As a final expression of love and loyalty 150 friends of the church placed in the pastor's hands, without the formality of a subscription paper, contributions for the purchase of a Hook & Hastings pipe organ, a memorial of the father and mothers of the church. The pastor's wife gave a bell for the tower; the communion table also is the gift of the minister and his family. The rededication took place Sept. 1, Mr. Gardner preaching the sermon. A former pastor, Rev. T. C. Pratt, who was present at the dedication of the church forty years ago, participated in the service. The organ was dedicated in the evening.

But two weeks from this inspiring day the pastor retires from the service of this church. His success in dealing with children and young people, recognized by election to the presidency of the New Hampshire Sunday School Association—an office honorably filled—marked Mr. Gardner as peculiarly fitted to serve the New Hampshire Orphans' Home as its superintendent. His choice of this field of service has occasioned universal regret in this harmonious and hitherto happy parish. Though material prosperity just now is most conspicuous, the efficiency of this ministry has pervaded every department of the life and work of the church. The friends of the Orphans' Home may be assured that the new superintendent will be adapted to all phases of its work.

END OF A LONG PASTORATE

After seventeen years of service Rev. Joseph Kimball has retired from the pastorate of the Congregational church in Seabrook and Hampton Falls. He has begun work in the

Congregational Church in Plaistow, N. H., and North Haverhill, Mass. Mr. Kimball was a teacher for many years, being instructor in science and languages in Phillips Andover Academy from 1858 to 1865. Afterward he was a civil engineer. He has had but one pastorate. A man of great friendliness, possessing a remarkably retentive memory for many sorts of knowledge, humorous in a very genuine way, earnest and devoted, he naturally stayed on year after year as acting pastor, while his friends forgot that there were no bonds to hold him. His peremptory decision that this pastorate had continued long enough was a surprise. He returns to the town in which he was born.

W. L. A.

From Other Southeastern Towns

A GIFT TO EDUCATION

The settlement of the estate of the late Col. George F. Towle of Newcastle yields \$6,749 for Wellesley College as residuary legatee. This is in addition to the bequest of \$5,000 for a scholarship. His residence in Newcastle was given to the college for a health resort and home for its students. Valuable personal and historical memorials were left to the same beneficiary.

PAST AND PRESENT

Exeter indulges her historic pride in five memorial tablets, attached to buildings connected with the Revolution and its heroes. This is the work of the Daughters of the American Revolution. Phillips Church has received from Mrs. Sarah French Abbott of Andover, Mass., a portrait of John Phillips, founder of Phillips Exeter Academy. This fine painting has great historical interest.

Newfields boasts a Village Improvement Society, which is removing fences, cutting bushes, posting sign-boards, erecting pumps and building rustic seats.

STRATHAM'S ASTER FESTIVAL

The unique flower festival has achieved its ninth annual success in Stratham. It originated in the devotion to missions of a former president of the Mission Circle. It is now an institution of the Sunday school. A basket of aster plants is given each child on Children's Day. These are planted and tended by the children, who offer the flowers for exhibition and sale. Other features have been added to the festival, but its chief interest is in the fine display of asters. A town famous for gardening thus devotes its fairest product to the church.

A.

Two Libraries Dedicated

Pittsfield has dedicated a \$12,000 library building, the gift of Hon. Josiah Carpenter of Manchester, who was born in the adjoining town of Chicheston. Features of the exercises were an address by Henry E. Burnham, United States senator, poems by Mrs. M. H. Wheeler and an original hymn. A collection was served to nearly 1,500.

The building is a classic and substantial structure of brick, with trimmings and pilasters of Indiana sandstone. The stackroom will hold 12,000 volumes. The delivery-room is also fitted up for a reading-room.

Through the generosity of John T. Brown of Newburyport the old Baptist church of Hampton Falls has been remodeled for a library and presented to the town. The dedication service included a fine poem by Harriet Prescott Spofford. The ancestors of the giver were among the old-time worshippers.

N. F. C.

Missouri

Consulting State Editors: Rev. Messrs. C. H. Patton, D. D., St. Louis; J. P. O'Brien, Kansas City; H. Paul Douglass, Springfield

Our Hopes for the Board

The meeting of the American Board last year in St. Louis made a deep impression on the state. But there should be a gathering of even greater power at Hartford. The time has come for the churches to rally around this greatest of causes in no uncertain way. Is the command to be "Forward" or "Backward"? We of the West await the answer with solemn interest. A full attendance of corporate members from this state is expected, and the prayers of the churches will go with them. As to administrative affairs, the Missouri pastors, so far as heard from, are opposed to any change in the manner of electing corporate members looking to the curtailing of the privilege of the churches in offering nominations. We regard the proposed change as a step in the wrong direction.

Sentiment as to the National Council

The question before the council which creates most interest here is that relating to the consolidation of the missionary societies. The changes proposed by the committee of the societies have been widely discussed in the state. Many of their suggestions meet with approbation, but our associations have refrained from committing themselves as favoring the plan as a whole. The sentiment in favor of two meetings a year and two publications is widespread. A definite move in that direction will be welcomed. As for the rest, let us make haste slowly and adopt no revolutionary program. As one of the pastors expressed it, "Let us beware of relying upon machine instead of upon motive."

Summer Work in St. Louis

While the New England states were celebrating "Old Home Week" Missourians were fleeing from home to Northern and Eastern resorts in unprecedented numbers. It has been the hottest summer on record, and of course church work has suffered. Sustaining church services at 107 in the shade would try the heroism of even the Pilgrim Fathers. It is pleasant, however, to record that those who have remained in the city the whole or part of the summer have been exceptionally faithful in Christian work.

First Church has maintained its Sunday school in July and August for the first time in many years, and more than the usual summer audiences have listened to Rev. C. F. Swift of Minneapolis and Dr. Thain of Chicago. The Pilgrim pulpit has been filled by Rev. H. S. MacAyeal, with an audience of 150 in the evening, more in the morning. Nearly all the other Congregational churches report good audiences.

Hyde Park, Plymouth, Union and Memorial have held open air meetings, both Sundays and week days, with marked success. The interchange of ministers and young people in this work has been a pleasant feature. Rev. Frank Foster of Memorial has been as active in the Hyde Park field as in his own, and reports street audiences of 300. Quite a number from these meetings have been drawn to the church services, while requests for prayer and conversions have been frequent. Rev. S. T. McKinney of Union Church, located in one of the worst sections of the city, has put in a

busy August in open air work. A meeting held in front of a notorious saloon deeply impressed the sixty men present, of whom five asked to be remembered in the closing prayer. Thus the summer has not been without its examples of Christian enterprise. The prospect is for open air or tent work on a much larger scale in future years.

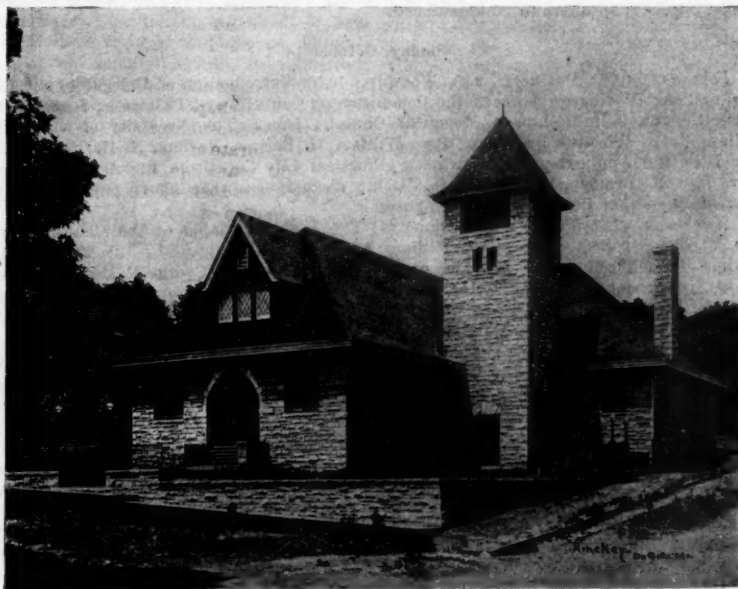
C. H. P.

The De Soto Dedication

As Congregational churches are not numerous in central Missouri, the dedication of a new edifice at De Soto, fifty miles south of St. Louis, is an event of more than local interest. Erected under the pastorate of Rev. G. S. Brett, the dedication service was conducted by the new pastor, Rev. Firth Stringer, Dr. Burnham preaching the sermon. The structure is of stone, will seat 300 and costs \$15,000. A fine pipe organ, presented

versions numerous. People come freely to the tent who could not have been drawn into the churches. It has been demonstrated that the summer in the Southwest can be used for aggressive evangelistic work.

During the past year Congregationalism has prospered in Kansas City. New and valuable men have come to four of the six pulpits of a year ago—Rev. A. H. Rogers to Ivanhoe Park, Rev. G. E. Crossland to Olivet, Rev. Albert Bushnell to Clyde and Rev. C. T. Wheeler to the Tabernacle. Dr. Bushnell's year at Clyde has made a deep impression upon the church and upon Congregational interests throughout the city. The strong and independent Westminster Presbyterian Church has become the Westminster Congregational, under the able and popular leadership of Dr. W. P. George. The Prospect Avenue, organized in January, with Rev. W. T. Jordan as pastor, already has more than 100 members, and promises to develop rapidly



by Robert Coxwell and family, is a fitting memorial of the beautiful life of Mrs. Coxwell. The building stands upon a hill, and is a credit to Congregationalism in a region where it is little known.

P.

into a strong church. The Congregational Union, the strength of which has been First Church, of which Dr. Henry Hopkins has been pastor for twenty-one years, is free from debt and prepared to enter upon larger activities than ever before.

O.

The Gospel Tent in Kansas City

The feature of the summer has been the gospel tent work. Upon the suggestion of Dr. Bushnell the churches decided to adapt themselves to the season, and a tent accommodating a large audience was purchased at a cost of \$200. The campaign began in June and will extend into October. The tent remains two weeks upon each of the six fields chosen, unless a special need arising calls for a longer work. No outside evangelist has been employed, the preaching being done by local pastors. Special features of the meetings on the Clyde field were the conversion of a number of young men and the fine solo singing of a young lady, who recalled the sweet singer of In His Steps. At Chelsea Place the work was carried forward after the tent was gone, and an impression was made which has not yet spent itself.

So far the pastors and churches are well pleased with the results. Rev. D. B. Griffiths has been especially enthusiastic over the interest on his field at Pilgrim. Audiences have been large, attention excellent and con-

In the Southwest

Vacation means for our academy principals a campaign for students. They invade Arkansas and Indian Territory. Where the stumps are too thick for a buggy they ride horseback. And everywhere they hear of the drought. It means shortage of students as well as of crops. The later rains will mend matters somewhat, but the prospect for increased numbers is not very bright.

The Drury College summer school completed a profitable session with an attendance of over sixty, a cheering fact, because indicating our growing hold upon the public school teachers of the region and their increasing appreciation of the high standard of Drury as compared with cheaper schools. With the management of this session Prof. F. A. Hall ends his twenty years of service for the college, to take the chair of Greek in Washington University, St. Louis. Dr. Newcomer of the State University is his succes-

Continued on page 437.

National Council Program

[Subject to revision.]

STATE STREET CONGREGATIONAL CHURCH, REV. JONATHAN L. JENKINS, D. D., PASTOR,
PORTLAND, ME., OCTOBER 12-18, 1901

Saturday, October 12

Forenoon. 10.30. Reading of Scripture and prayer; address by the retiring Moderator, Rev. Frederick A. Noble, D. D., Chicago, Ill.; tellers appointed; roll-credentials collected; Committee on Nominations appointed; organization: Moderator and assistants chosen; assistants of the Secretary and Registrar chosen; Committees on Credentials, on Business, on Finance appointed; Welcome by the Mayor of the city, Hon. B. F. Boothby; Welcome by Rev. Jonathan L. Jenkins; response by the Moderator.

Afternoon. 2.30. Prayer; report of the Provisional Committee and Trustees; program placed in the hands of the Business Committee; report of the Publishing Committee and Secretary and Auditor and Treasurer; report of the National Council Ministerial Relief Fund; report of the Committee on Charter Revision, Nathanael Shipman, chairman.

Evening. 7.30. Scripture and prayer; address, The Type of Christian Character Favored by Congregationalism, Prof. Williston Walker, New Haven, Ct.; address, The Sacraments: Their Function in Personal Life, and in Enlargement and Improvement of the Churches, Rev. James G. Vose, Providence, R. I.; floor discussion of the above addresses, each speaker limited to seven minutes.

Sunday, October 13

Forenoon. 10.30. Council Sermon, Pres. William Jewett Tucker.

Afternoon. 2.30. Children's meeting, speakers to be announced. 4.00. The Sacrament of the Lord's Supper.

Evening. 7.30. Services will be held at the Williston Second Parish and St. Lawrence Churches; speakers to be announced.

Monday, October 14

Forenoon. 9.00. Business. 9.30. Worship. 10.00. Introduction of Delegates from England and the Provinces; report of the Committee on Councils and Pastorate; report of the Committee on John Robinson Memorial Church; paper, The Necessity of a Rational Philosophy to Effective Preaching, Rev. William H. Bolster, Nashua, N. H.; paper, How Far Does the Application of Doctrine to Practical Life Constitute Effective Preaching? Rev. Dan F. Bradley, Grand Rapids, Mich.; discussion of the above papers from the floor, each speaker limited to seven minutes.

Afternoon. 2.30. Prayer; discussion: (1) The Rightful Claims of the Churches upon the Theological Seminaries, Rev. William A. Bartlett, Chicago, Ill.; (2) The Rightful Claims of the Theological Seminaries upon the Churches, Prof. George F. Moore, Andover, Mass. Discussion: (1) What Helps May Our Churches Expect from the Public School? William W. Stetson, Augusta, Me.; (2) What Help May the Public Schools Expect from Our Churches? Rev. Albert E. Winship, Boston; floor discussion.

Evening. 7.30. Scripture and prayer; address, The Congregational Church as a Social Factor in the Country Town, Pres. W. D. Hyde, Brunswick, Me.; address, The Church and the New Problems of the Working Classes, Rev. Newell D. Hillis, Brooklyn, N. Y.

Tuesday, October 15

Forenoon. 9.00. Business. 9.30. Worship. 10.00. General topic, The Church and Young People: (1) Needful Reform in the Methods and the Instruction of the Sunday School. Rev. A. E. Dunning, Boston, Mass.; (2) The Spiritual Trend of Young People's Organizations, Rev. Charles M. Southgate, Auburndale, Mass.; (3) Co-operation of the Home and Church in the Spiritual Nurture of Children, Rev. Charles H. Richards, Philadelphia, Pa.; general discussion.

Afternoon. 2.30. Scripture and prayer. Business. Note: What time remains of the afternoon and evening will be in charge of the Local Committee.

Wednesday, October 16

Forenoon. 9.00. Business. 9.30. Worship. 10.00. Report of the Committee on the Anti-Saloon League. Report of the Central Committee on Missionary Work. To be followed by discussion led by Rev. James W. Cooper, New Britain, Ct. Paper, The Christian Man as a Citizen, Especially in His Relation to Municipal Government, Rev. Samuel G. Smith, St. Paul, Minn.; floor discussion.

Afternoon. 2.30. Prayer. Paper, Foreign Elements in American Civilization, Rev. Henry A. Schaaffner, Cleveland, O.; paper, City Evangelization, Mr. J. C. Armstrong, Chicago, Ill.; Brief Reports from Home Field Societies.

Evening. 7.30. Scripture and prayer; Report from the Foreign Missionary Field; address, Christianity a World-wide Movement, and the Responsibility of the Church in regard to it, Pres. Matthew H. Buckham, Burlington, Vt.; address, New Perils and Possibilities in Foreign Fields, Rev. J. P. Jones, D. D., Madura Mission, India.

Thursday, October 17

Forenoon. 9.00. Business. 9.30. Worship. 10.00. Report of Committee on Comity, Federation and Unity; paper, Congregationalism a Prime Factor in the Development of a Spirit of Unity and Fellowship, Rev. Prof. William D. Mackenzie, Chicago, Ill.; paper, Congregational Teaching as to the Right Use of Wealth, Rev. Pres. Horace Bumstead, Atlanta, Ga.; general discussion.

Afternoon. 2.30. Prayer; paper, Woman's Work in Our Churches, Rev. Thomas C. McLelland, Newport, R. I.; paper, The Spiritual Mission of Congregationalism, Rev. S. M. Newman, Washington, D. C.; general discussion.

Evening. 7.30. Scripture and prayer; address, Consecrated Personality a Supreme Need of the Church of Today, Rev. Charles E. Jefferson, New York city; address, The Living Christ a Vital Force in Pulpit and Pew, Rev. George H. Ide, Milwaukee, Wis.

Friday, October 18

Forenoon. 9.00. Scripture and prayer. 9.15. Business; adjournment.

In Various Fields

Work in Worcester

Church life was well sustained during the summer, and returning pastors find conditions ready for aggressive work. *The Congregationalist's* recent statement of church attendance in Boston, Aug. 18, calls to mind that an ambitious newspaper in Worcester took a census of the evening attendance the preceding Sunday, with these results: Piedmont 297, Pilgrim 191, Old South 182, Plymouth and Union united 150, Hope 129. None of the other denominations approached these figures except the Salvation Army, which drew out 250. Dr. Conrad returns from a nine weeks' tour in Europe, in the best of health and spirits. He was welcomed by a congregation that taxed the church edifice to the limit of standing room, and some were turned away. An account of his experiences will be given this winter in a course of lectures in the Old South Church.

The city fresh air work, conducted by Superintendent Mix and the visitors of the City Missionary Society, has closed a most successful season. A new policy has secured more satisfactory results and at less cost. Instead of boarding the children in country homes, three large houses were procured in Paxton, Grafton and Rochdale. A matron was put into each home, and the beneficiaries were classified. Sick and worn-out mothers with babies were assigned to one home, older children to another and younger children in the third. In the last named were gathered children of eight or ten nationalities and from poor and neglected homes, now brought under healthful and Christian influences with morning and evening prayers, church attendance and Sunday school service in the home. Many mothers discharged from the hospital, but too weak to take up household duties, were given two weeks' outing. Over \$1,000 has been thus expended. Three hundred and fifteen country weeks have been given. The electric railway company has furnished unlimited free tickets for day excursions, and 700 persons have enjoyed these trips.

E. W. P.

From the Smallest State

There is just now a home-coming, for the schools have opened, and already the churches, unusually deserted during the summer, show the fact. Providence pastors, with one or two exceptions, are again in their own pulpits and prayer meetings.

Edgewood church began the winter's work by laying the corner stone for its church home, Sept. 12. Its modest but beautiful and adequate building is well advanced, the frame work already indicating the capacity and design. The money is already in hand to pay all contracted bills, and the people hope to dedicate a finished house by the new year. Rev. A. S. Hawkes, the pastor, with Rev. Messrs. L. S. Woodworth and F. B. Pullan participated in the corner stone observance.

The building is to be almost a duplicate of one now in use in Maine, a little indication that with all their independence Rhode Islanders are ready to profit by the good example of others.

The Monday Ministers' Meeting was opened for the year Sept. 9. Rev. William McNair read an entertaining paper on Andover Seminary full of sincere fondness for the fair, free and faithful spirit of Christian scholarship which prevails in all its work. He was one of the last graduating class, and is about to go to Mansfield, Mass. The acceptance by Rev. Richard Peters of East Providence of his invitation to the pastorate of Plymouth Church, Binghamton, N. Y., will take from us one of our newest young ministerial brothers, with whom we all wish our brief but delightful acquaintance could have been extended. It is a real gratification, however, to feel that our state has what other folks want.

Rev. F. F. Emerson, one of our most helpful ministers at large, is just now supplying his former church at Newport for a time during Mr. McClelland's vacation, which occurs only when summer's reign begins to wane.

F. B. P.

The Georgia View Point

The attack on the President called forth the indignation and sympathy of the South, for Mr. McKinley was the most popular President with Southerners his party has ever given to the country. This was especially true in Georgia, where were laid plans that culminated in his election. The President had made many visits to Atlanta and delivered here some of his most notable speeches, especially those on the national care of Confederate graves and whether or not to haul down the flag. It is not surprising that the city was visibly moved by the Buffalo tragedy. James Parker, the colored man who felled the assassin, was brought up in the First Congregational Church in this city.

With the coming of the fall, renewed interest is being awakened in Congregational circles. Bands of men and women whose hearts God has touched are arriving from the East and North to renew through our mission schools the campaign of Southern education. Their influence for good is deepening and widening. As their motives and purposes are better understood their work wins larger appreciation among the Southern whites, and the welcome awaiting them on their return this year will be heartier than ever. The wisest are beginning to see that these Christian teachers are the real solvers of the Southern problem.

Perhaps as one result of the visit of the famous Ogden party an increased interest obtains in the education of the poor white. This is shown in such movements as the purchase by the A. M. A. of the Green College at Demorest, in the Blue Ridge district. Then, too, the establishment in Atlanta of a theological school for the training of native white ministers for white churches appears to be a necessity to the situation, and the experiment will be observed with keen and hopeful interest. Rev. J. E. Kirby, who leaves a flourishing pastorate at Charleston, S. C., to take the headship of this school, will soon be on the ground, and will be royally welcomed.

Unusual interest is gathering around the annual state meeting, which is to be held, Nov. 15, at Macon, Rev. J. R. McLean, pastor. The place was changed from Savannah to Macon because the former church will have no pastor at that time, Rev. J. W. Whittaker leaving Oct. 1 to take up work at Tuskegee Institute. Macon is centrally located, and not only is a good attendance anticipated, but a larger number from the white churches are expected to take part than formerly.

Rev. L. B. Maxwell, the well-known orator, who has been ill at his home in Decatur, is gradually recovering. In his long affliction the family have received many tokens of sympathy, not only from Congregationalists, but from outsiders as well.

H. H. P.

Interrelations of Missions

The world is small and belongs to God, who brings its farthest ends together in the service of his spreading kingdom. Ohio has its little chapter of the great story. When Dr. Schauttler was a missionary of the American Board in Austria Marie Reitinger was converted under his ministry. After Providence had thrust him through the open door into the great Slavic work in Cleveland, she came back to be a valued helper in the work for which she has spoken with acceptance far and wide. In the progress of the work John Frueha became a member of Bethlehem

Church. After studying with honor at Oberlin, he has returned to be a pastor of the church in which he was brought to Christ.

Bertha Juengling, a Polish girl, speaking German fluently, as well as English and her native tongue, was one of the early graduates of the Bible Readers' School, now with enlarged name and scope the Bethlehem Bible and Missionary Training School. When she married an American pastor, Rev. Rupert W. Harris, it seemed at first that Providence might have made a mistake; but, after aiding her husband in Home Missionary service in Iowa, and receiving ordination at the desire of those who best knew her work, the two have returned to Ohio, to bring back from the dead two Cincinnati churches and to put them apparently in a larger place of power for their communities than ever before.

Meanwhile, Bethlehem Church in Cleveland has raised up a generation of young people with a notable missionary spirit, not content to fill working places in the mother church, but ready for the hard places of the great field. Lewis Hodous, a son of Bethlehem Church, graduate of Adelbert College and Hartford Seminary, and since a student in Germany on the Hartford fellowship, and Miss Anna Jelinek, also of Bethlehem and a graduate of Oberlin, his betrothed—for love works the same sweet way in Slavic hearts—are under appointment of the American Board to the Foochow Mission, China. So close are Austria, Iowa, Cincinnati, China and Cleveland in the plan of God! J. G. F.

Four New Structures in Detroit

Our city churches enter the fall campaign with plenty of courage and plenty of work. Four new building enterprises enlist their sympathies and tax their sacrifices. On Sept. 8 the chapel of the Polish branch of First Church was dedicated. This \$5,000 building is plain, roomy and convenient, and for many years will provide a home for this growing company of Eve's children. It is the gift of Detroit churches and the Congregational Church Building Society.

The first Protestant work among the Poles in America was begun in Detroit, in 1884, by Mr. N. S. Wright. Three years later Rev. John Lewis, a Pole, took it up. Under his ministry and the oversight of Mr. Wright the enterprise has slowly grown in spite of obstacles and discouragements, till today the church of sixty-five members, with a constituency of more than 200, enters hopefully upon its new and enlarged opportunity. For

more than five years First Church has supported Miss Mary Osinek, a Bible reader, who gives her entire time to varied and practical work among the Polish women and children. At the dedication the chapel was packed, mothers with babes in arms being a conspicuous feature. Though many interested visitors could not understand the words of the sermon, spoken in Polish by Rev. Paul Fox of Cleveland, or the impassioned prayer of Rev. John Lewis, still they recognized and shared in their spirit and hope. It was a prophetic day for the 45,000 Poles in Detroit.

On Sept. 15 the Oakwood Branch of Fort Street Church dedicated a \$1,000 chapel. It is in the midst of a stirring community, and will soon need to be enlarged to meet the demands of the growing work.

Rev. John F. Berry of Fort Street Church, through whose efforts the Oakwood work has been developed, is never content with small things. In addition to this branch work, he is leading the movement for a new building for his own church. The home chapel is long since outgrown, and by a wise patience and keen business sense funds have been provided to warrant the erection of an edifice to cost, above ground, not far from \$18,000. The corner stone is already laid, the walls are nearly up and the promise is that by the opening of the new year this brave and busy church, which cares for its children first, will have a new and ample home for itself.

Two miles north of First Church is a new section of the city, which is being very rapidly built up with homes of the better class. Here is to be, in the immediate future, a powerful center of Detroit's social and religious life. Three years ago twenty men in First Church bonded the best lot on Woodward Avenue, in that vicinity, for \$10,000. A Sunday school was opened and work began. Last spring Rev. J. W. Sutherland, D. D., became a minister of First Church, with special reference to developing and eventually leading this work. The response of the people on the ground has been so cordial, and the desire for a place of worship so strong, that First Church, generously aided by these people, is erecting on its lot a temporary chapel, to cost \$4,000 and to be ready for dedication the middle of October.

Thus the axe, the hammer and the saw are singing in chorus one common faith, that Congregationalism can live west of the Hudson River, that it is adapted to all classes, and that it is to have increasing power and privilege in the Queen City of the Straits. N. B.

Continued on page 435.

Hot Rolls,

hot muffins, hot cakes,
made with Royal Baking
Powder may be freely
eaten without fear of
indigestion.

Delegates to the National Council

A LIST SUPPLEMENTARY TO THOSE PUBLISHED
AUG. 31 AND SEPT. 14.

ALABAMA	
Clarke, Rev. Almon T.	Rice, Rev. Francis M.
Gipson, Rev. J. M.	Sims, Rev. J. F.
Lunsford, Rev. Charles R.	Snell, Rev. Spencer
Pharr, Rev. T. A.	Stallings, Rev. J. J.
CALIFORNIA	
Williams, Rev. J. H.	
COLORADO	
Beach, Rev. D. N.	Shocum, Pres. W. F.
Longren, Rev. C. W.	Walker, Rev. H. A.
Ormes, Rev. M. D.	Uzzell, Rev. T. A.
Sanderson, Rev. Horace	
CONNECTICUT	
Means, Rev. Oliver W.	
GEORGIA	
Sengstacke, Rev. J. H. H.	
ILLINOIS	
Smith, Rev. Moses	
LOUISIANA	
Henderson, George W.	
MAINE	
Bailey, W. A.	Putnam, Daniel E.
Griffin, Rev. H. L.	
MASSACHUSETTS	
Adams, Rev. W. A.	Carpenter, Dea. A. P.
Bridgman, Isaac	
MISSOURI	
Price, Rev. Edgar W.	
NEW YORK	
Cobb, Rev. L. H.	Moffat, Rev. T. Aird
Marsland, Rev. J.	Park, W. E.
NORTH DAKOTA	
Williams, Rev. M. W.	
VERMONT	
Clark, Rev. C. W.	
Hazen, Rev. W. S.	
WISCONSIN	
Chandler, Rev. J. H.	Rouse, Rev. Frederic T.
Payne, C. A.	Stemen, Rev. John A.
Ray, Hon. George E.	
HONORARY MEMBERS FROM CORRESPONDING BODIES	
CANADA	
George, Pres. J. H.	Warriner, Prof.
Gerrie, Rev. J. P.	

Marriages

The charge for marriage notices is twenty-five cents.

MALL—RUSSELL—In Winchendon, Mass., Aug. 28, by Rev. C. I. Scofield of Northfield, Franklin J. Hall, M. D., of Dallas, Tex., and Rowena M. Russell.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

AVERY—In Unadilla, Neb., Sept. 2, Rev. Holly H. Avery, for the last seven years pastor at Steele City. For many years a sufferer from disease, he has been totally blind for the past eight years, but in spite of his blindness he did his work efficiently.

COOLEY—In Victory, Wis., of blood poisoning, resulting from contact with barbed wire, Rev. Franklin M. Cooley, aged 68 yrs.

GILL—In River Falls, Wis., Aug. 20, after a lingering illness of Bright's disease, Rev. William Gill, aged 73 yrs. He had held pastorates in Minnesota and Wisconsin, serving the church at River Falls for thirteen years. He had retired from active labor and for some time had been in poor health.

GREELEY—In Berkeley, Cal., Aug. 29, at the residence of her son, Rev. Frank N. Greeley, Sarah B. C. Greeley, aged 82 yrs.

HASTINGS—In Pasadena, Cal., Sept. 5, Rev. Allan Hastings, formerly of Amherst, Mass., aged 37 yrs.

THURSTON—In Somerville, Mass., Sept. 14, Anna Moore, wife of Rev. C. A. G. Thurston, aged 54 yrs.

TRACY—In Wilton, N. H., Sept. 4, of heart trouble while in bathing, Edwards L., son of Rev. A. E. Tracy. He was a graduate of Pomona College, 1900, and a young man of rare promise.

MRS. SUE WARNER HOLTON

Died at the house of her son in Newburyport, Saturday evening, Sept. 7, at the age of seventy-four. She was the widow of Rev. Isaac F. Holton, formerly well known in Massachusetts (at one time associate editor of the *Boston Recorder*), who died at Everett in 1874, leaving four young children to the rearing and nurture of the mother.

Mrs. Holton came of the best Vermont ancestry and was a woman of rare excellencies of mind and spirit, combining the best elements of the old New England soundness of judgment and efficiency in practical matters with high moral ideals and spiritual character. She was gentle and courteous, but could be firm and decided. No labor was too wearying for her, nor personal sacrifice too great to fit her family for usefulness in the world. Her desires were realized in living to see her two sons in the ministry—Rev. C. S. Holton of Newburyport and Rev. Edward P. Holton, missionary of the American Board in India, and the surviving daughter a successful teacher. Mrs. Holton's spirit was permeated with the informing mind of the Master. To be acquainted with her was to respect her; to know her was to love her. The words of King Lemuel seem to describe her well:

She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And catcheth not the bread of idleness.
Her children rise up, and call her blessed.

W. H. B.

MRS. JULIA A. (PUTNAM) PHILBRICK

Mrs. Philbrick was born in Danvers, Mass., Aug. 4, 1818, in the house made famous as the birthplace of General Israel Putnam, and one hundred years after his birth, and died in Danvers, July 29, 1901. She was a daughter of Daniel and Susanna (Putnam) Putnam and a lineal descendant of Col. David Putnam, a brother of General Putnam.

In 1843 she was married to Mr. John Dudley Philbrick, a graduate of Dartmouth College in the famous class of 1842. Dr. Philbrick rendered distinguished service to the cause of education in organizing the present grammar school system of Boston, also as the first principal of the Connecticut State Normal School at New Britain, and as the able and efficient superintendent of schools of the city of Boston for twenty years. She was in full sympathy with his work and for more than forty years was his active and enthusiastic helper till his death in 1886. Mrs. Philbrick was a woman of excellent natural endowments, impressive personality and rare executive ability.

She was bright and genial and of a social disposition. She had a wide acquaintance and was much interested in church work as well as educational matters. Like the Putnams of earlier generations she was a true patriot. She was a charter member of the Danvers Historical Society and did much to promote its success and prosperity and deeply interested in the history of her native town.

Mrs. Philbrick was a constant reader and great admirer of *The Congregationalist*. She was not only a subscriber for herself but furnished the money so it could be a weekly visitor to other families. She left no children. D. H. B.

Meetings and Events to Come

PROVIDENCE, R. I., MINISTERS' MEETING, Sept. 23, Subject, Jesus and the Old Testament; speaker, Rev. T. F. Norris.

KANSAS CITY, MO., MINISTERS' MEETING, Y. M. C. A. parlors, Sept. 23. Subject, The Doctrines Needing Emphasis; speaker, Rev. D. Balnes-Griffith.

NORFOLK CONFERENCE, E. Bridgewater, Mass., Sept. 24. AMERICAN BOARD OF FOREIGN MISSIONS, Hartford, Oct. 8-11.

AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.

CONNECTICUT CHRISTIAN CONVENTION, Danbury, Oct. 25-27.

NATIONAL COUNCIL, Portland, Me., Oct. 12-18.

YALE BI-CENTENNIAL, New Haven, Oct. 20-23.

GENERAL CONFERENCE ABOUT BOYS, Boston, Oct. 29, 30.

LAKE MOHONK CONFERENCE OF FRIENDS OF THE INDIAN, Mohonk Lake, N. Y., Oct. 16-18.

NATIONAL PRISON ASSOCIATION, Kansas City, Mo., Nov. 9-11.

FALL STATE MEETINGS

Oregon,	Hillsboro,	Sept. 24
Wyoming,	Sheridan,	Sept. 24
Maine,	Bangor,	Sept. 24
North Dakota,	Wahpeton,	Sept. 24
North Carolina,	Troy,	Sept. 25
Kentucky,	Cornin,	Sept. 27
California,		Oct. 1
Colorado,		Oct. 1
Idaho,	Pocatello,	Oct. 2-4
Wisconsin,	Milwaukee,	Oct. 1
Southern California,	San Diego,	Oct. 8
Texas,	Dallas,	Oct. 8
Washington,	North Yakima,	Oct. 8
Nebraska,	Norfolk,	Oct. 21
Utah,	Provo,	Oct. 21
Georgia,	Macon,	Nov. 15
Alabama,		Nov. 13
Connecticut Conf.,	Middletown,	Nov. 19

STATE C. E. CONVENTIONS

South Dakota,	Yankton,	Sept. 26
Illinois,	Danville,	Oct. 3
New Hampshire,	Keene,	Oct. 3
Vermont,	Brattleboro,	Oct. 8
Massachusetts,	North Adams,	Oct. 15

Itching Skin

Distress by day and night—

That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure. They can't.

The source of the trouble is in the blood—make that pure and this scaling, burning, itching skin disease will disappear.

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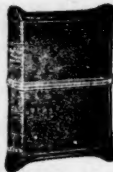
rid the blood of all impurities and cure all eruptions.



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Promotes a luxuriant growth.
Never fails to Restore Gray Hair to its Youthful Color.
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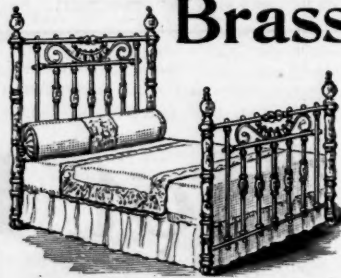
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Record of the Week

(Continued from page 433.)

Church Happenings

ALFRED, ME.—*First*—A beautiful memorial window has just been placed by the parson's family. The pastor, Rev. R. C. Drisko, has resumed work, having been unable through illness to preach for six months. The parsonage received needed repairs during the August vacation.

BROWNVILLE, ME.—The meeting house has been rebuilt and reopened for service.

CASTINE, ME.—The primary class, with Dr. Mary F. Cushman as teacher, is taking a new course of lessons arranged by her sister, Mrs. George B. Haven, and published by the Cushman Club, Princeton, N. J., which will soon be issued in book form. They aim to teach religious truth to little children in the natural order of their mental development.

DANVERS, MASS.—The will of Julia A. Philbrick secures \$1,000 to First Church, the income to be used to provide books for the ministerial library and the Sunday school. Bates College also receives \$1,000.

FEEDING HILLS, MASS.—Through the generosity of Mrs. C. H. Knowles of Westfield, a tablet has been set in memory of her grandfather, Rev. Sylvanus Griswold, the earliest pastor, who served in that capacity fifty-seven years. At the memorial service Rev. F. L. Garfield, the pastor, made a historical address. Rev. J. H. Lockwood of Westfield unveiled and presented the tablet. Two members were present who were baptized by Mr. Griswold and still live at Feeding Hills.

GENTRY, ARK.—dedicated a house of worship this summer free of debt. About half the people are Northern. There are no colored people, and towns and county are "dry." Rev. W. F. Bohn of Oberlin Sem. has greatly strengthened the church during the past season.

GROVELAND, MASS.—Melvina A. Burbank has bequeathed her homestead to the Congregational church.

OSWEGO, N. Y.—rejoices in a rich new carpet for the auditorium, the gift of the women. New steps have been placed and the arrangement of pews modernized. The parsonage is being repaired. Rev. C. N. Thorp, returning from vacation to enter upon his fifth year, found that his study in the chapel had been handsomely papered. Five o'clock vesper service takes the place of the evening service for the present.

ROCHESTER, N. Y.—The Congregational ministers of Rochester and vicinity have recently organized a club which has monthly meetings for discussion. **TALLMADGE, O.**, has received a check for \$4,000 from a minister's widow whose Christian life began in this church, and who thus helps to preserve an altar at her Bethel. The amount is to be invested and the income goes to the church.

New Hampshire

CONCORD, First.—The chapel is being enlarged to double its size at a cost of \$4,000.

PITTSFIELD.—By the will of the late Mrs. Maria Tilton, after bequests of \$10,000 to relatives, the Children's Home in Manchester receives \$2,000, the Home of the Aged of Concord \$1,000, and the church in Pittsfield her valuable residence for a parsonage, including its fine carpets and curtains.

TEMPLE.—Aug. 21 two handsome monuments costing nearly \$1,700 were dedicated in memory of the soldiers of the Revolution and War of 1812 who went from this town.

TILTON.—Dr. Irah E. Chase of Haverhill, Mass., besides other gifts, has recently offered \$1,000 to Tilton Seminary under condition that that institution raise \$14,000. This money will be used to erect a gymnasium on the seminary grounds.

WEBSTER.—Mrs. Larz Anderson of Brookline has given to this church a stained glass window of rare beauty, in memory of her father, George Hamilton Perkins. The design is of Easter lilies against a field of malachite blue, surrounded by sunset tints; and the makers are Redding, Baird & Co.

Missouri

HAMILTON, under the leadership of Rev. E. H. Price, has completed its building and so prospered that it requires all his time. Breckenridge, therefore, a small but choice church, is left pastorless. It unites with Kidder during the interim.

HANNIBAL.—Rev. C. S. Baird has organized a branch Sunday school and superintends it himself. He has recently painted the church building.

JOPLIN, which has prospered under the care of Rev. P. W. Brown and built a \$10,000 edifice not long ago, has been obliged to abandon it, as the mine drifts beneath have settled and the foundation has caved in. The organ and furniture have been saved and it is hoped to remove the stone and rebuild on another site.

(Continued on page 436.)

For Nervous Women

Horsford's Acid Phosphate.

DR. J. B. ALEXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

MELLIN'S FOOD

Mellin's Food is not a medicine, but a proper and satisfactory substitute for mother's milk when the natural nourishment cannot be obtained. Because Mellin's Food contains the necessary nutritive elements in the proper proportions and quantities, the infant's development is natural and complete and prepares a foundation for future health and activity.

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Record of the Week

(Continued from page 435.)

Personals

BRAY, WM. L., Sheldon, Io., was ordained at Aurora, Ill., forty years ago Aug. 11, and held the pastorate there for six years. The Aurora church has kept a warm regard for him during the years since he ceased to be their pastor and invited him to celebrate with them the fortieth anniversary of his entrance into the ministry. Few were present at the anniversary who heard the ordination sermon, but Mr. Bray has not lost the spirit of his youth.

BRADFORD, AMORY H., Montclair, N. J., has been preaching for Rev. C. Silvester Horne at Kensington, London. *The Examiner* reporter who heard Dr. Bradford preach says of him: "He has the mark of a true preacher, viz., a passion for souls. . . . He has the wooing note; he yearns over men: he pleads with them."

CASE, ALDEN B., superintendent of the work of the Spanish mission at Los Angeles, who has been resting at Santa Barbara, reports a hopeful opening for work in that place.

CHYNOWETH, JOHN T., Sheboygan, Wis., is to spend the winter in the South, visiting the Ozarks, San Antonio and Fort Worth, Tex.

CUMMINGS, HENRY, and wife celebrated their golden wedding at Strafford, Vt., Sept. 9, on which occasion an envelope containing ten half eagles was left at the parsonage door. The twenty-fifth anniversary of this pastorate was observed three years ago.

MACFARLAND, CHAS. S., Maplewood Ch., Malden, Mass., furnished a sermon for a recent number of the *Christian World* (London) *Pulpit*. His theme was Jesus Christ, the Son of God—Jesus of Nazareth, the Son of Man: the Ethical Argument for the Divine Nature of Jesus.

Calls

ASHLEY, JOHN P., ex-Pres. Albion College, Michigan, to First Ch., Norfolk, Neb. Accepts.

BEAVER, CHAS. H., to permanent pastorate at Fairmont, Neb., where he has been at work for two years. Accepts.

BENNETT, JOSEPH H., Andover Sem., accepts call to Avoca, Neb.

BOHN, WM. F., Oberlin Sem., to Gentry and Siloam Springs, Ark., for a year. Accepts.

CALHOUN, CHAS. S., Yale Sem., accepts call to Mackinac Island, Mich.

CHENEY, C. H. (Wesleyan Meth.), Rives Junction, Mich., to Howard City and Coral. Accepts, residing at Coral.

EVANS, EDWARD R., Redding, Ct., to Third Ch., Guilford.

EVANS, J. L., to Falls Village, Ct. Accepts, and is at work.

FOWLER, WM. C., Genesee, Ida., to Nome, Alaska. Accepts.

GRAHAM, JOHN, Sheldon, Vt., to First Ch., W. Newbury, Mass. Accepts.

HEFFLON, GEO. H., Ellsworth Falls, Me., to Dublin, N. H.

HOWE, GEO. M., Lewiston, Me., to Groton, Mass. Accepts.

HUMPHREYS, THOS. A., recently of Cleveland, O., to Sharon, Pa.

MACINNIS, JAS. C., Galva, Ill., to Cheney, Wn. Accepts.

MCAIR, WM. M., Andover Sem., to Mansfield, Mass. Accepts.

PETERS, RICHARD, E. Providence, R. I., to Plymouth Ch., Binghamton, N. Y.

RAYON, THOS. F., to remain indefinitely at Rapid River, Mich. Accepts.

RILEY, WM. W., Wayland, Mich., to add to his field First Ch., Hopkins. Accepts.

ROBERTS, JOHN, Petersburg, Neb., to Park and W. Cedar Valley. Accepts.

ROBINSON, CHAS. W., Dawson and Tappan, N. D., to Lakota. Accepts.

ROBINSON, HENRY W., Belview, Minn., to Rutland, N. Y. Accepts.

RUGE, LOUIS H., Roseville, Ill., to Plymouth Ch., Dodgeville, Wis. Accepts.

SCHERMERHORN, PETER, Highland Station, Mich., to Second Ch., Salem. Accepts.

STRONG, WM. E., First Ch., Jackson, Mich., accepts call to First Ch., Amherst, Mass.

TALMAGE, CHAS. H., who is completing a year's engagement at Barre, Mass., to permanent pastorate, with increase of salary.

TORREY, CHAS. C., to complete a year at Tamworth, N. H., where he has been at work for some weeks.

TURNER, JOHN M., Ruthven, Io., to Rodney. Accepts.

VINING, E. W., Woodville, N. Y., to Roscoe. Accepts, and is at work.

WATSON, W. H., Cowansville, Que., to Pt. St. Charles Ch., Montreal.

Ordinations and Installations

CALHOUN, CHAS. S., Yale Sem., o. Mackinac Island. Parts by Rev. Messrs. C. S. Patton, A. D. Grigsby and Dr. W. H. Warren.

ROWELL, GEO. P., o. Corinth, Vt., Sept. 11. Sermon, Rev. C. H. Merrill; other parts, Rev. Messrs. A. C. Dodge, A. J. Eastman, E. W. Hatch, H. J. Kilbourne and E. W. Sturtevant.

Resignations

BOGGESE, ELIOTT B., Watertown, S. D., to take effect Nov. 1.

BRYANT, ROBT. C., Lisbon, N. H., to take effect Nov. 1.

CUSHMAN, CHAS. E., Bethel Ch., Kansas City, Kan.

DOWDING, HENRY W., Bethesda Ch., Edwardsdale, Pa.

HAIRE, WM. C., Clio, Mich., being compelled to enter business for a time. He will remove to De Ward.

HIGGINS, ROBT. M., Constantine, Mich.

JUNKINS, GEO. C., Wolcott, Vt.

KNOWLTON, STEPHEN, Danville, Vt.

MERRITT, CHAS. W., Mizpah Chapel, branch of Covenant Ch., Chicago, to take effect Oct. 1, after a pastorate of five years.

REES, GEO. M., Underhill and Second Ch., Jericho, Vt.

SWEET, GEO. E., Second Ch., W. Medway, Mass.

STROUP, CHAS. A., Strongsville, O., to study at Yale Sem.

TENNEY, LEONARD B., S. Hero and Grand Isle, Vt.

UPTON, RUFUS P., Belgrade, Minn., to take effect Oct. 11, in order to spend a year at the Moody Institute.

VAN LIEU, FRANK E., Frankfort and Athol, S. D.

Dismissals

WHITAKER, JOHN W., First Ch., Savannah, Ga.

Churches Organized

HOBART, OKL.

NYACK, N. Y., 14 July, 35 members.

Stated Supplies

CAMERON, ALICK J., Danby, Vt., afternoons at E. Dorset, beginning Sept. 22.

EMERSON, F. F., at Newport, R. I., during autumn vacation of Rev. T. Calvin McClelland.

JOHNSON, CHAS. C., Clarkson, N. Y., at Presb. Ch., New Sweden, for a few months.

JOUTZ, IDA V., at Sublette, Ill., for two months.

LARKIN, WM. J., Tougaloo, Miss., at Blair, Neb.

LE BAR, WM. H., Wilcox, Neb., at Carrier, Okl., and outlying district.

MOE, WM. C. H., Chicago Bible Institute, at Granby, Vt., beginning Oct. 1.

OLSEN, HANS, Merrill, Wis., at Navarino, in the absence of Rev. J. C. Jorgensen abroad.

If my name isn't
on your lamp chim-
neys you have
trouble with them.

MACBETH.

If you'll send your address, I'll send you
the Index to Lamps and their Chimneys, to
tell you what number to get for your lamp.

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25 Different Bulbs all for 25c.

By mail with cultural directions, for garden or pots.

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1 Cockade Hyacinth.	1 New Sweet-Scented.
1 Grape Hyacinth.	1 Hermuda Freesia.
1 Bonnie Tulip.	1 Golden Sacerd Lily.
1 Single Tulip.	1 Poet's Daffodil.
1 Narcissus, Stella.	1 Star of Bethlehem.
1 Narcissus, Leedal.	1 St. Bridget Anemone.
1 Winter Aconite.	1 Giant Ranunculus.
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Missouri

(Continued from page 431.)

sor, and Mr. J. M. Owen, a recent graduate of Grinnell, comes to a position in the academy. Mr. J. D. Neilan of this year's class will enter Chicago Seminary. He has approved himself as acting pastor, for the last two years, of the Willow Springs church.

Congregationalism in Springfield suffered from over-expansion in "boom" days, and has spent some painful years trying to adjust itself to the actual situation. Nearly two years ago the well-beloved Central Church was merged into the First, with the understanding that the united body should build at a location adjoining the Drury campus. This involved a rather long move, which the First has hesitated to make. Now, however, at considerable sacrifice of convenience and attachment for old landmarks, a fine lot has been purchased directly opposite the president's house, ample in size for both church and parsonage. The removal will not only put the church in immediate touch with the college, but brings it very nearly to the geographical center of Springfield and into the largest area which is without a church building, most of them being grouped about business centers at the two ends of the city. While immediate advantage is expected from the change, it is felt that its wisdom will be more and more proved in the future. The new building will be begun as soon as possible, but its completion will have to wait the disposal of the old properties of the church.

H. P. D.

A New Pastor at Maplewood

The Maplewood church has just welcomed Rev. George E. Bates as its pastor, succeeding Rev. T. G. Holway, recently gone to Bulgaria under the American Board. Mr. Bates is a young Canadian minister with experience in both the Methodist and Congregational denominations. Although coming in the midst of the dull season, he has already awakened great interest in the church. Maplewood is a rapidly growing suburb of St. Louis, just across the city limits. C.

Christian Endeavor Items

Maine Union has just held its state meeting at Waterville. Rev. C. D. Crane was re-elected president. Among the speakers were President Clark, Dr. Smith Baker, Mrs. L. M. N. Stevens and "Mother Bird" of the New York Bowery Mission.

The annual gathering of the Massachusetts C. E. union will be held at North Adams, Oct. 15 and 16. Besides the services scheduled for the convention, an open-air meeting is to be held at the Haystack Monument in Williamstown, addressed by Dr. A. T. Pierson and ex-President Carter.

The new field secretary of the United Society, Rev. C. E. Eberman, has taken up his residence in Lexington, Mass. He is now touring in the Maritime Provinces, holding conferences with leading workers. Later he will be among the speakers at the Vermont and Massachusetts state gatherings.

The *Northwestern Christian Advocate* comes to the support of *Zion's Herald* in demanding that the colleges of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal denomination quit giving degrees of D. D. and LL. D. promiscuously.

The Home Journal

Some Fireside Views

This paper appeals to home people and home life. It seeks to promote a home atmosphere. While it has departments which bear specifically upon the activities of the church, the educational and business world, its emphasis is also felt upon subjects connected with the thought and employments of the family.

Our correspondents often tell us of decades and quarter-centuries during which this journal has been welcomed at their firesides. It has been passed on from one generation to another, an heirloom continued in conspicuous use for its helpfulness and uplift. In example:

"My dear father always had the Recorder. When it was changed to The Congregationalist it was still the welcome paper in our home. When I was married and came to Illinois in 1853 my husband subscribed for it and it has never ceased to come."

Let us share with you some more letters which are at hand and bear upon this topic:

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"I consider The Congregationalist the best family paper I know."—Wisconsin.

"You make a strong and attractive paper which is always read in our house with a great deal of interest."—New York.

"The Congregationalist is honored and loved as a member of this family. An interruption of its visits would be deplored."—Iowa.

"Our boy says, with a rush for the paper, 'Congregationalist is the best paper of all.'"—Illinois.

Possibly these quotations speak for you. Wherever you have spoken for us in a similar vein, we can supplement your testimony. If you will send us the names of any friend whose attention you have called to this paper, we will give them a chance to see it regularly for four weeks as per advertisement in last week's issue. Can we co-operate?

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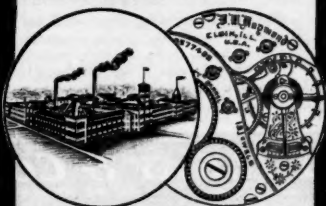
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The Business Outlook

Good trade reports continue to come in from nearly all sections and lines of business. Of course, the deplorable assassination of President McKinley has not been without effect, and will probably be further felt for some weeks to come. Of course, as was natural, general business suffered during this week of mourning, but merchants and manufacturers generally entertain a hopeful view of the future. The country's financial and commercial conditions are of the utmost soundness, and the forward strides of the nation, industrially speaking, are expected to continue.

As regards monetary conditions, expert opinion is that we shall have no serious autumn stringency, that the big New York financial interests have the situation well in hand, and that nothing like a pinch in money will be allowed by them. Bank clearings and railroad earnings continue to maintain large totals, and the fall trade is even producing some expansion in these figures. Later on, however, railroad earnings can hardly fail to begin to feel the adverse effects of the tremendous shortage in the Western crops.

The dry goods markets hold steady and the consumptive demand has improved, while in groceries and hardware the distribution is very heavy. Iron and steel are active at firm prices, and the practical settlement of the steel strike makes for much good feeling in the entire industry. Leather and hides are firmly held, and boot and shoe manufacturers are busy. Activity is also to be noted in wool and woolsens at steady prices.

Regarding the speculative situation in Wall Street, it is the evident purpose of the market leaders to support prices so that nothing like any serious break is to be looked for. The entire stock market is very artificial, however, and this phase of it should be kept in mind.

Hath borne his faculties so meek, hath been
So clear in his great office, that his virtues
Will plead like angels, trumpet-tongued, against
The deep damnation of his taking off.

—Shakespeare.

The Church Prayer Meeting

Topic, Sept. 22-28. What Can Churches Learn from the World? Luke 14: 7-11; 16: 1-8; 18: 1-8.

As to spirit, methods, zeal.

[For prayer meeting editorial, see page 413.]

A VIEW OF THE WHITE MOUNTAINS DURING THE FALL SEASON.—As a scene of natural beauty, one which is ever described and heralded by the visitor who has been fortunate enough to visit this wild and majestic territory, the White Mountains have no equal. Mt. Washington with its towering summit far above the clouds, the snow-capped peaks of the lofty Mt. Lafayette, and the many magnificent mountains of the Presidential Range are a few of the natural exhibits of this charming region. No better season of the year could be chosen for a trip to the mountains than during the months of September and October; then the handsome autumnal tint which is so fascinating and attractive to the observer commences to envelop the surrounding forestry. To let the season pass and fail to enjoy the beautiful and exhilarating atmosphere of this picturesque region would be to miss one of the greatest pleasures of the most delightful region in New England. The annual fall excursions to all points in the White Mountains will begin Sept. 15. The rates are very low and tickets for side trips to Mt. Washington and other interesting points will be on sale at Bethlehem Junction and Fabyans. The hotels will make reduced rates for the excursionist, and everything in the line of comfort and enjoyment may be found here. Detailed information regarding these trips can be procured from the nearest Boston & Maine Ticket Agent.

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Ninety-Fifth Semi-Annual Statement, Jan., 1901.

SUMMARY OF ASSETS.

Cash in Banks.....	\$514,815.89
Real Estate.....	1,718,265.81
United States Bonds.....	2,058,000.00
State and City Bonds.....	853,500.00
Railroad Bonds.....	850,880.00
Water and Gas Bonds.....	144,700.00
Railroad Stocks.....	6,125,050.00
Bank and Trust Co. Stocks.....	440,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	100,400.00
Loans on Stocks, payable on demand.....	249,375.00
Premiums uncollected and in hands of Agents.....	608,932.29
Interest due and accrued on 1st Jan. 1901.....	17,664.54
	\$13,637,833.83

LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	4,546,125.00
Reserve for Unpaid Losses and Claims.....	784,200.00
Net Surplus.....	5,297,499.94

\$13,637,833.83

Surplus as regards Policy-holders **\$5,297,499.94**

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F. C. BUSWELL,
NEW YORK, January 8, 1901.

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The next term will begin Wednesday, Sept. 25, 1901. The Faculty will meet to receive applicants for admission in the President's room at 9.30 A. M. Rooms will be drawn at 2 P. M. The opening address by the Rev. Professor George William Knox, D. D., will be delivered in the Adams Chapel, Thursday, Sept. 26, at 4.30 P. M. E. M. KINGSLEY, Recorder.

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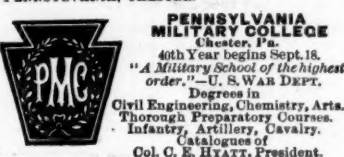
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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE PRAYER MEETING OF THE WOMAN'S BOARD OF Missions will be resumed on Friday, Sept. 20. Please notice, however, that the hour is changed to 10 o'clock, A. M.

THE WESTFIELD CONGREGATIONAL CHURCH, Danielson, Ct., will celebrate its centennial, Tuesday, Sept. 24—Thursday, Sept. 26, 1901. Among the speakers from abroad will be: Hon. William T. Harris, LL. D., Washington, D. C.; Miss Mary E. Woolley, LL. D., president Mt. Holyoke College; Rev. Francis E. Clark, D. D., Boston; Rev. Robert E. Hutchins, D. D., Portland, O.; and others of national reputation. All absent or former members are cordially invited to be present and are asked to communicate as soon as may be with

REV. S. S. MATTHEWS, Pastor.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Savior's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
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These two institutions have sprung up in a wonderful manifestation of Providence. The South is now ready for our Congregational ideals.

For further information address either of the presidents, or Rev. Frank E. Jenkins, Pastor Central Congregational Church, Atlanta, Ga.

Benevolent Societies

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Rev. Alexander McKenzie, D. D., President; Geo. Gould, Treasurer; R. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Cobb, Secretary. Rev. Edwin E. Palmer, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry C. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Avenue and 22d St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., Rev. Washington Chubb, D. D., Corresponding Secretaries, to whom all correspondence on other matters relating to the National Society should be sent.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPORT, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

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THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George H. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. WILKINS, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonawanda St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Standwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

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